A TREATISE OF THE EPISCOPACY, LITURGIES, AND ECCLESIASTICAL CEREMONIES OF THE PRIMITIVE TIMES, AND Of the mutations which happened to them in the succeeding Ages: GATHERED Out of the Works of the ancient Fathers and Doctors of the Church.

By *John Lloyd* B. D. Presbyter of the Church of *North-Mimmes* in *Hertfordshire*.

Let your moderation be known unto all men, the Lord is at hand. Phil. 4.5.

Multum sacerdotalis officii meritum splendescit, ubi sit summorum servatur auctoritas, ut in nullo inferiorum putetur imminuta libertas. Leonis Epist. 61.

Episcopi sacerdotes se esse noverint, non Dominos; honorent clericos quasi clericos, ut & ipsis à clericis, quasi Episcopis honor deferatur. Hierom. ad Nepotianum *De vita clericorum.*

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A correction of some errors you will find at the end of the book

TO

The Right Reverend Father in God

IOHN Gauden.

LORD BISHOP OF

EXCESTER.

MY LORD,

WHen the dark night of our confusions was by Gods wonderful mercy, (never to be forgotten) wellnigh at an end, by the near approaching of our Sun, the breath of our nostrils, our dread Soveraign Lord the Kings Majesty, unto the horizon of his penitent and loyal Subjects in his hereditary Kingdomes and Dominions, whereby

by all began to be revived, & to be prepared for the receiving all good impreſſions: in this beginning of our happineſs, (conſidering with my ſelf by what beſt means men of different apprehenſions concerning Eccleſiaſtical things might be brought unto godly unity and meet uniformity therein;) I thought that the knowledge of the ſtate of the Church of Chriſt in the Apoſtles dayes, and in the four Centuries following their times, (as to the form of Eccleſiaſtical Government, Diſcipline, Liturgy and Rites, uſed in them) would very much conduce to the attainment of that bleſſed end. For in thoſe dayes many thouſands of holy Confeſſors and Martyrs flouriſhed; in thoſe times lived the moſt reverend Fathers of the firſt four general Councils, of Nice, Conſtantinople, Epheſus *and* Chalcedon, *celebrated over all the Chriſtian world; of whoſe wiſdome and godly care, to do nothing in thoſe particulars againſt the inſtitutions of Chriſt and his Apoſtles, but rather to do all things as might be moſt pleaſing to God, and moſt conducing to the edification of the Church, no prudent and charitable man can entertain the leaſt doubt: Men they were, and might erre; but that ſo many men of extraordinary holineſſe and wiſdome, compared to the beſt men of theſe latter Centuries, ſhould unanimouſly agree*

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for the ſpace of two, three or four hundred years in ſetting up and practiſing ſuperſtition, is incredible to them who believe that God hath promiſed to teach the humble his way, and ſhew his covenant to them that fear him, and not to forſake them which have not firſt forſaken him. Having therefore reaſon and religion to aſſure me, that all underſtanding and ſober men, if they could once ſee the form of Church-government, with the Liturgies and Rites uſed by thoſe Primitive Churches, demonſtrated by undeniable teſtimonies of pure antiquity, would eaſily be induced to embrace them ſo far as they ſhould appear to be convenient for Chriſtian unity and edification, in the preſent circumſtances of time, place, and perſons, (whereof not private men, but the Governours Civil and Eccleſiaſtical are the onely Judges on earth) I made what inquiry I could, if any book were extant in the Engliſh tongue containing a brief, full, and plain demonſtration of all the ſaid Eccleſiaſtical things, which might be had at a cheap rate, ſoon read over, and eaſily underſtood by all men of indifferent capacity, whereby the knowledge of thoſe things might be the more divulged: But, after diligent inquiry, finding none, I reſolved (being the work was within the limits of my vocation, and in reading

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the ancient writers, I had with no ſmall diligence noted the paſſages conducing thereto) invocato Dei Opt. Max. Nomine, *to uſe my poor talent with my beſt indevour to write ſuch a little book, which ſhould comprehend in it the ſum and ſubſtance of all the matters above ſpecified, as briefly, fully and plainly as I could. And this was the beginning of this ſmall Treatiſe; which, being ended in convenient time, was offered to worthy men of excellent indowments to be peruſed by them, in hope that one or other of them (knowing the uſefulneſs of the matter treated of, and obſerving the too plain, low, and uneven manner of writing) would be moved to put forth a work upon that ſubject; which (being repleniſhed with good variety of well ordered matters, adorned with convenient eloquence, and commended by the worthy name of an Author famous for his learning, eloquence, and vertues) would be by all readily entertained, greedily read, and would ſweetly convey the things deſired to be publiſhed, to the knowledge of all men. But herein my hope failed me: For thoſe worthy perſons were ſo imployed in the high and weighty affaires of the Church, that they had no leiſure to go about this, (although an uſeful work, yet) of leſs profit to the Church and leſs proportionable to their great abili-*

ties,

ties, then the ſublime imployment, wherein their time was ſpent. What remained then, but that either that needful work muſt be altogether wanting, or this poor treatiſe ſo void of due ornaments muſt be ſuffred to go abroad. I had indeed once in a manner reſolved to bury it in my ſtudy, but an occaſion bringing the matterr into a new debate, I ſuffered ſome reaſons to prevaile with me to give it leave to preſent it ſelf to the view of the world; yet not without ſome honourable Patron the glorious luſtre of whoſe great learning, Excellent Vertues and pretious name might both illumminate it, and conciliate for the mean and obſcure author ſome room in the good eſteem and affection of learned and good men. For which end I thought it moſt convenient to make choiſe of one of thoſe very bright ſtars, which his Majeſties wiſdome and goodneſs had been pleaſed to ſet in the firmament of our Church: among whom your Lordſhip was firſt preſented to my thoughts in your very learned, elegant and eloquent works, eſpecially both in your teſtification of your great and very remarkable zeal for the now moſt bleſſed and glorious Saint and Martyr our late glorious King CHARLS *the firſt, and in your no leſs zealous fidelity to our moſt dear and dread Soveraign Lord King* CHARLES *the ſecond, manifeſted in*

times of greatest peril, and also in your sighs, groans, complaints and prayers for and of the Church of England *in her deep distress, in your prudent & indefatigable endevours for her restauration, in those parts of your Lordships most learned writings, wherein, as in exceeding fair monuments more lasting then brasse, you consecrate the blessed Memories of many very precious names,* viz. *of the right reverend Fathers, Bishop* Andrews, *Bishop* Morton, *Bishop* Potter, *Bishop* Hall, *Bishop* Brownrigg, *and other honourable persons, never to be remembred without due acknowledgement of their transcendent worth: and especially, of the most reverend Father in God,* Dr. James Usher *late Arch-bishop of* Armagh, *and Lord Primate of all* Ireland; *who, in an exact knowledge of all good learning, in depth of judgment, in the due stating and well cleering controversies of Religion, and in sanctity of life, was not much (if at all) inferiour to any the best of Bishops since the Apostles dayes; And lastly, in an acceptable tast which I have had of the sweetness of your vertue in a particular favour, for which I present my humble thanks to your Lordship.*

May it please you, right reverend Father, to take this small work into your honorable patronage and protection, and, pardoning my boldness in this attempt,

tempt, to take in good part the very humble and hearty tender of my best service to your Lordship. God Almighty long continue your life and prosperous Estate, and make you a happy instrument of much good to his Church.

Your Lordships

in all Duty

John Lloyd Præsb.

Memd that when I before this book was printed, shewd my Ld Bp of Exe: ye M S: of it, he after his first reading of it, told me it was an excellent piece of worke ye & yt he was very much taken with ye stile & matter of it; & desired to tell him who was ye writer of it, who must need, be an extraordinary person. I told he desired me to conceale it. He then desired me to leave it longer with ye he mi: read it over again. when after w: I came again for it, he much commended it & wo: again know ye author. but I concealing yt, he desired me to move him yt ye bono publico, it might be printed. I telling ye yt I Eo: it was not writ for yt end, but only offred to ye consideration of some certain ytons in this joynture of affaires, as tendg to moderatio, he desired me to obtain ye favo of ye author yt he might for his own use transcribe it: I acquaintg Mr Lloyd herewith, he consented to ye publicatio of it, leavg ye oversight of it at ye presse to me. at wc, fro ye blindness of ye M S: & my want of skill, some faults escaped mending. & ye publishers, Littlebury & Sherly, by reason of ye obscurity of ye author, wo: not venture to print above 500 wc were soon vended.

Robt Benott.

The PREFACE.

THis ſhort treatiſe containeth the ſum and ſubſtance of what the reverend Doctors of the Primitive Churches for the firſt four hundred years after the birth of our bleſſed Saviour have practiſed and written, and thereby tranſmitted to our times, concerning Epiſcopacy, Presbytery, Eccleſiaſtical Diſcipline, Liturgy and Ceremonies, omitting onely thoſe which appear to be impertinent to the ſtate and condition of the preſent times. Every material point herein is proved out of authors received by all ſides (which cauſed the omiſsion of the teſtimony of Ignatius, &c.) and ſuch authors againſt whom it cannot be reaſonably preſumed, that they were deceived or erred in their relation of matters of fact and practiſe, done or uſed in the times, wherein they themſelves or thoſe with whom they converſed, did live. The authorities were not collected by the help of tables, or received from ſecond hands (whence miſtakes do eaſily and uſually ariſe) but were taken from the authors own work read and daely conſidered. Becauſe the Holy Scripture, by reaſon of humane infirmities in all, and perverſeneſs in many, is in many parts thereof diverſely underſtood, it is very needful (ſaith Vincentius Lirinenſis) that the line of Prophetical and Apoſtolical interpretation be directed according to the rule of Eccleſiaſtical and Catholick ſenſe. And alſo in the very Catholick Church great care muſt be had, (ſaith the ſame ancient author) that we hold that which

Adverſus hæreſ. c. 2.

In ipſa item Catholica Eccleſia magnopre curandum eſt, ut id teneamus quod ubique, quod ſemper, quod ab omnibus creditum eſt. c. 3.

which hath been believed every where, alwayes, and by all. Which direction of this diſcreet Writer, rightly underſtood and applied, is very good, and is and hath been of ſingular uſe, eſpecially againſt Schiſmaticks and Hereticks. For when the conſent of the Catholick Church in her principal members in all the parts of the world, and in all ages, beginning in, and proceeding from the Apoſtolicall times, unto any other ſet or propoſed age, doth clearly appear to be in any Divine Doctrine, Diſcipline, Liturgie, Rites, or any Eccleſiaſticall uſage, who can gainſay that unanimous judgment of all the Saints of God, which is a far better interpreter of the word of God, then any generall councell can be? who dare refuſe to embrace the ſentence of that juſt and impartiall Judge, except in decrees about things in their nature and morally mutable, which may by the good leave of that Judge be with honour layed aſide, when they become unprofitable or diſſentaneous to the edification and peace of the Church? The Eccleſiaſticall inſtitutions which want ſufficient evidence to prove their approbation by the Church flouriſhing in the Apoſtles dayes, and are found to have the generall approbation of the Churches between the times of the Apoſtles, and about the year of our Lord 500, although they be of leſs eſteem and regard then the inſtitutions known to be received by the Apoſtolicall Church, yet are they Venerable and worthy of very great regard: partly, becauſe of the propinquity of thoſe Churches, to the time of the Apoſtles, from whom ſome of them might be probably thought to be derived, although a certaine proofe of their derivation appeared not to ſucceeding ages: partly becauſe of the eminent wiſdome of the Fathers, and exemplary ſanctity of the Churches in thoſe times, in compariſon of the Churches in the following Generations. The Churches of this ſpace of time; that is, between the Apoſtles deceaſe and the

year

year 500. wanted the extraordinary Apoſtolicall Spirit, which ſo guided the Church, planted by them in all publick reſolutions, that ſhe would make no Ordinance without the Apoſtles approbation, and having it, ſhe could not erre in her determinations. All other Churches therefore might eaſily erre, and they that upon good occaſion given them would modeſtly affirm, that they did erre in ſome conſtitutions and uſages generally approved by them, and alſo in ſome remote concluſions of the Divine Doctrine, are not to be thought to diſparage them, ſeeing upon the matter they ſay no more, then that they were men which wanted the guide of the holy Spirit to lead them infallibly to truth and goodneſs in all things of Eccleſiaſticall concernment; but that thoſe Churches within the firſt 500 years erred in any publick conſtitutions or cuſtomes unto Idolatry, or, which is leſs, unto apparent ſuperſtition, is a thing improbable and incredible to them, who rightly conſider the publick doctrine and Eccleſiaſticall Ordinances of thoſe times, and take due notice of the great prudence and holineſs of many of the chief Governors and Pillars of thoſe Churches; Hereticks, Idolaters and ſuperſtitious perſons were in many of the Churches, but that the Churches themſelves in any part of that time became Hæreticall, Idolatrous, or Superſtitious, is very untrue and unworthy the thought of a prudent and charitable man. And here by the way, concerning the Church of England, if we compare her in her legall conſtitution with any other Church after the year of our Lord 180. it will be found that they who charge her with Antichriſtianiſme, Idolatry, or Superſtition in her conſtitution, eſtabliſhed by Law, do by clear conſequence paſs the ſentence of the ſame condemnation upon every of thoſe Churches, eſpecially them of the 4th and 5th century: the raſhneſs and injuſtice of which cenſure is very worthy of a very ſevere cenſure. The Apoſtle, indeed,

deed, ſaith that the myſtery of iniquity began to work in his time: but did he meane thereby that the myſterious iniquity and depth of Satan, began to work in the publick conſtitutions of the Catholick Church in his dayes, and that they were parts of the conſtitutions? no ſurely, neither can any Chriſtian be ſo ſimple or ſo injurious to the Miniſtery of the Apoſtles, and the purity of that Church, as to think that the Apoſtle had any ſuch meaning. The myſtery of Iniquity was indeed in the Church in ſome dead branches, in ſome wicked livers and Hereticks, but it was not of the Church, it was no part of the conſtitution of the Church, although it did labour to inſinuate and work it ſelf into it: it may be granted as very probable, that the myſtery of iniquity in particular, and thoſe dead members, and by them working upon the Churches, might more vitiate the Churches of the ſecond century then the Churches in the firſt century, and the Churches in the third century, more then the Churches of the ſecond, and ſo of the reſt to the end of the fifth century; but that in any part of that time it prevailed ſo far, as to become a part of the Eccleſiaſticall Doctrine, Diſcipline, Liturgy or Ceremonies univerſally received and uſed, is rather a ſurmiſe of an exceſs of jealouſy, then an opinion grounded upon probable reaſons, it is ſo far from being an approved truth. After the year 500. and the diviſion of the Empire, and eſtabliſhment of the Kings, which were to give their power and ſtrength to the Beaſt, and which in due time were to burn the Whore of Babylon, the Churches grew generally more and more corrupt; the civill and Eccleſiaſticall confuſions attending the Warrs in the ſeverall Provinces, giving advantage to the myſtery of Iniquity, to mingle it ſelf, firſt with the Diſcipline and Ceremonies, and after with the publick Doctrine; whereby, firſt ſuperſtition, then Idolatry, and laſtly, Hereſies took place in the publick profeſſion of the Churches;

2 Theſ. 2. 7. Revel. 2. 24.

2 Theſ. 2. 3. Revel. 17. 12, 13. 16.

Churches; ſo that in perſons who knowingly ſwallowed the good and bad together, the infection of the myſtery of Iniquity hindred the operation of the good portion of the whole lump, and working the effect of its poyſon into their vital parts, corrupted and deſtroyed them. And therefore theſe latter Churches were not by the firſt reformers of our Church propoſed, for patterns, as the former were, which preſerved the purity of Doctrine, Diſcipline, and Ceremonies without the addition of any thing cauſing Superſtition, much leſs Idolatry or Hæreſy. Our Church hath ſeparated the Pretious from the Vile, the good of Doctrine, Diſcipline, and Rites from the peſtiferous and noxious additions; and now if either the abuſe of proſperity, or the iniquity of the late times hath added any evil quality to any of our Eccleſiaſticall things, or made us incapable of good by ſome Rite or particle of the Diſcipline or Liturgy, or if any defect appear to be in our former reformations, and eſpecially if any of theſe have happened in any Rite of adoration (wherein is the greateſt danger;) it is not to be doubted, but that all theſe things will be carefully looked into; and whether by omiſſion, explanation or otherwiſe, the Diſcipline and Rites, by the help and bleſſing of God, ſhall be reformed according to the beſt patterns, and as ſhall moſt conduce to the godly unity and peace of the Church and Kingdome. What do I ſpeak only of future Reformation? ſeeing the deep Wiſdome, and the moſt ſincere piety of his Sacred Majeſty, hath by the bleſſing of God upon his Royal indeavours, found out the beſt temperament for the healing of the preſent diſtempers, and by his gratious Declaration hath eſtabliſhed a moſt happy Interim, the fitteſt that could be deviſed for the preparing different apprehenſions and affections unto an unity, meet to entertain the beſt form of a Chriſtian Church, which the infirmities of theſe laſt dayes of the laſt time can well bear. The Regicides

of late had proceeded far in breaking down this our Houſe of
Pſal. 74. *God, with their iron tooles, their Axes and Hammers, but as*
1 King. 6. 7. *it is ſaid of King* Solomons *Temple, that there was neither Hammer nor Axe nor any toole of iron heard while it was in building, ſo our bleſſed* Solomon *in reedifying this decayed houſe of God, doth the work without all iron inſtruments, without all unpleaſing ſounds, it goeth on* ſenſim ſine ſenſu, *and it is and will be the glorious effect of his Majeſties incomparable providence, guided by the moſt gratious direction of God,* cunctando reſtituiſſe rem. *But ſome of them which will read this ſmall tractate, may therein obſerve ſome paſſages, which ſuppoſe the Church of* England *without the benefit of any proceedings of his Majeſty towards her reſtauration, and may therefore be ready to cenſure the Author as he well deſerved, if he had not this juſt Apology, namely, That he can make it good by many witneſſes of worthy perſons of known integrity that this treatiſe was ready written five months agon at the leaſt, at which time the Author could only write of the ſtate and condition of things as they were then, and not as they would be in times to come. If any object, It had been better, if ever, to have publiſhed this at that time, for which it ſeemes more convenient; to which I ſay, That the Conſcience of mine own infirmities retarded and had almoſt hindred the publication thereof.*

But partly my deſire to contribute my poor mite towards the reſtauration of Gods Houſe prevailed with me, partly believing the truth of that ſaying of Clemens *of* Alexandria, *that the ſcience of preaching is in a manner Angelical, and whether it be exerciſed by the tongue or hand (writing) profiteth either way, and knowing my ſelf to be not far from the time when the ſtrength of voyce may decreaſe, I thought it not amiſs to put it to the trial by this beginning; whether I might here-*

hereafter with any hope of acceptance and profit, attempt to recompense the defect which (if I live) may likely happen in my voyce, with the labour and pains of preaching by the pen. Some may think that I have made no good chaise in preferring the judgment of St. Hierome *a Presbyter, and not well affected, (as many think) to Episcopacy, before the opinion of* Epiphanius *a Bishop, and the elder of the two. First, I must deny that* Hierome *was disaffected to good Bishops, or to the Episcopal dignity. His works do abundantly testify, that he had in singular honour, both the one and the other: only he often reproveth, and that sharply, the Ambition, Covetousness, and other vices of many Bishops, which not be only, but others before him, and in his time, even Bishops themselves did performe with no less sharpness and severity. See one among others,* Gregory, *who was created Bishop of* Sasimis, *executed his function in* Nazianzum, *and after was advanced to the Arch-Bishoprick of* Constantinople, *this Arch-Bishop wisheth there were no prerogative of the Throne, nor Prelacy, which (saith he) had indeed in former times been desired of good and prudent men, but which now to shunne, is counted an act of singular prudence. What? is this wise and holy Arch-Bishop for the abrogation of Episcopacy root and branch? no; no, he only taxeth the exorbitancy, the abuse, the ambition, and not the holy function: he expounds himself, when in the same place he expresseth the prelacy which he wisheth outed, to be the Tyrannie of Authority, and preheminence; it is that which caused many wise men to shun the function, because in bad company it is difficult to rule well, which at all times is the work of an excelling faculty, and it many times happens (saith the same Father) that grace it self begets Pride, and then we know that the corruption of the best is the worst. Secondly,* Hierome *was not inferiour in learning*

Aerius maintained that neither the Apostles were, nor the Churches could lawfully be the authors of the preferment of a Bishop above the Presbyters, and therefore he departed from the communion of the Catholick Church, and became an Independent Presbyter of an independant Congregation.

Greg. Naz. in Apolog. 1. In orat. ad patrem, Basilio præsente.

learning, eloquence and piety to any of the Ancients, neither did any excell him in the knowledg of the antiquities of the Church. And he, that doth not look very narrowly into the works of Epiphanius, *may find him defective in this last.* Hierome's *testimony concerning the originall of Episcopacy, although in formall expressions it differs from* Epiphanius's, *yet perhaps by the distinction of extraordinary and ordinary Episcopacy, the difference in words may be brought into an unity in sense; and if there be a difference in the sense between them, Yet* Hierome *affords a more immediate, direct, and efficacious argument for Episcopacy and its continuance then the other. I am much deceived, and have Crossed mine own resolution, if I have not delivered the truth impartially, as I found it in the holy old Doctors. And although a lover of the Presbytery may dislike some passage of this little book singly considered, and a lover of Episcopacy dislike some other passage in like sort apprehended; yet I have good hope that, when both have read the whole, and layed before them the entire series of the discourse, they may see good reason to like well in the whole, what they disliked apart, and by it self considered, and will candidly acknowledg that every thing therein tends to the same good end which both profess to ayme at.*

A Treatiſe of the Primitive Epiſcopacy, Liturgies, Rites, &c.

IT having pleaſed God to chooſe for himſelf out of ſinful men a peculiar people to ſet forth his glorious praiſes, he never left the world deſtitute of heavenly inſtitutions and Laws, whereby men might be tranſlated from the ſtate of ſin and miſery, to the ſtate of holineſs and Salvation, and be made and preſerved anſwerable in converſation to the bleſſed condition of their tranſlation and change.

Theſe willing and obedient people, addicted to the Service of Almighty God, were, are, and will be, by him reputed, his houſe, Family, and Kingdome, which therefore cannot be imagined to be without order and rule, without ſome certain perſons ſet apart to teach the Divine Laws, and execute other Divine inſtitutions, and with conſent of the concerned, to make Eccleſiaſtical Ordinances, which times, places, and other circumſtances require, agreeable to the Divine, and ſubſervient to the due and moſt decent execution of them.

Of the number of theſe teachers and rulers of Gods houſe were, *Adam*, *Noah*, *Abraham*, and other heads of numerous Families unto the time of the giving of the Law by *Moſes*; after the Law, partly fit perſons of the tribe of *Levi*, partly the Prophets, partly men bred in the Schools of the Prophets, and *John* the Baptiſt, performed the Divine and Eccleſiaſtical functions unto the time of our Saviours Baptiſm: after which time he himſelf the Builder and Maſter of the houſe and Family, (whoſe ſervants and under-officers all other rulers acknowledge themſelves to be, deriving from him not onely their authority, but alſo all their abilities,

whereby they are made able in any measure to fulfill the holy offices) he (I say) in his own person and in our nature, was pleased to execute such parts of his own institutions as he saw convenient for himself to perform, and to choose, besides seventy Disciples, twelve other men to be his Apostles and Ministers of the heavenly doctrine, and annexed ceremonies.

It appeareth, that it was the intention of our Saviour, that the number of twelve Apostles should be his primary instruments in founding the Original Churches of Christ, the Mothers of all other Churches to succeed unto the end of the world; It was also his purpose to make them parents of all other Ministers which should succeed in an ordinary course; which is hereby manifest, because Christ promised to be with them unto the worlds end, which cannot be verified of their persons, and therefore is to be understood of them in the persons of their successors, proceeding from them by successive ordination, and represented in their persons; wherefore the ordination of the Apostles, was in some sort the ordination of their successors, and their mission to teach and baptize, was a virtual or legal mission of the other.

Basil. *constit. Monast.* c. 22. & Chrysost. *in Epist. ad* Colossi. *hom.* 3.

There were three Editions of the covenant of grace, the one from *Adam* to *Abraham*, the second from him to our Saviour, the third from our Saviour unto the end of the world. In every of these, the substance and kernel of the Covenant was, and is the same, the difference is in remarkable accidents and circumstances; the Ministers of the heavenly Doctrine in the first and second, preached Christ to come, and had the Spirit accompanying the word, and seals of the Covenant ministred by them, as an incident annexed by Almighty God to their ordination: but yet so, as the spirit was ordinarily given in a lesser measure to the ministery of the first, then of the second Edition; The Apostles were in their call to the Apostleship before the death of our Saviour ordained ministers of the third Edition of the Covenant, because Christ was now come in the flesh, and had begun to publish the great Salvation, and therefore they had a proportionable increase of the spirit added to their ministery, for the working of repentance, faith, and holiness in men above the ordinary measure granted to the ministery of the second Edition. Not-

Notwithstanding that the Ministers of the first and second Edition of the Covenant of grace, had a power of binding and loosing, in having the spirit accompanying their office and service, and that the Apostles in the mortal life of our Saviour, had the same in a higher degree; yet the promise made to the confession of St. *Peter*, of giving unto him a power of binding and loosing with the Keyes of the Kingdome of Heaven was not in vaine, as of a thing which he had already received; for he had received the same onely in the measure and degree meet to be dispensed at that time, and not in the ordinary fulness promised to the ministers of the new Testament, fully confirmed by the death and resurrection of Christ: and therefore our Saviour after his rising again from the dead, bestowed upon them that promised fulness of the Spirit, which was in ordinary to accompany their ministery of the word, sacraments and censures, *&c.* breathing upon them and saying, *receive ye the Holy Ghost, whosesoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained*; hence it is, that the ministery of the new Testament fully confirmed, is in an eminent way the ministery of the spirit, and so called; and hence it is that the Apostle saith, *that the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down reasonings and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

Sect. 2.

Chrysost. *in* 2 Cor. *hom.* 6. *Conc. Forojuliens. an.* 791. c. 13. Athanas. *dicta & interpret. parabol. S. Script.*

This measure of the Spirit going along and operating in the ministerial preaching, prayer, baptising, blessing, absolving, *&c.* was now very necessary, as in other respects, so in this, that the world that had been so long captivated by Sathan, and mightily habituated in all sinful ways, might be converted unto God, and preserved in his grace.

Some will say, why are not all hearers of the Gospel converted? to which it is soon answered, that the Holy Spirit worketh in all them that hear the Gospel preached to them, yet gradually; first, that they may co-work, and then that they may continue co-working, until the work of saving faith be perfected in them. He gives an ear able to hear, to the hearers he gives ability to understand, and gives ability in some

Semen Sermonis Christi cum in animam audientis inciderit per gradus suos crescit-tam diu in ancipiti est, quamdiu pariat quod concepit. Hierom. in Epist. ad Gal. c. 4.

ſome degree to will the good, and where the good is willed, he hath given the will and the deed; and where the Good we are enabled to underſtand and Will, is not underſtood or Willed, that comes from the natural corrupted freedome of mans will, which the ſpirit doth not take away againſt our will, becauſe he will not deſtroy his own work; namely, that good natural freedome of will, conferred upon man in his creation, capable of being a ſubject of good or evil.

A perſon not ordained to the holy miniſtery may in time and place teach and exhort with a ſpeech no leſs Orthodox, wholeſome and perſwaſive, then any ordained miniſter of the Goſpel can uſe, and yet it muſt be acknowledged to be far inferior in its operation tending to true edification, then the ſpeech of a miniſter ſeeming leſs perſwaſive; becauſe this is alwayes accompanied with the ſpirit, the other is not, but ſuppoſeth ſome grace in the hearer which it ſtirreth: or if it be accompanied with a quickning or healing grace, it is of Gods mere indulgence, and not by vertue of Gods ordinary conſtitution and promiſe; and therefore the ſpirit going with the exhortation of the miniſter doth alwayes edifie or is reſiſted; and ſo the word preached by him is a ſweet ſavour of Chriſt in them that are ſaved, and in them that periſh; to the one the ſavour of death unto death, and to the other the ſavour of life unto life.

Sect. 3. The Apoſtles all this while had not received the gradual complement of the gifts ordained to be beſtowed upon the miniſters of the new Teſtament; it was meet that Chriſt ſhould in our entire nature open heaven and enter into it, before the fulneſs of the ordinary or extraordinary gifts ſubſervient for the right uſing of the Keyes of Heaven, ſhould be granted to his Vicegerents upon earth.

Wherefore after his opening and poſſeſſion of Heaven, he gave thoſe gifts unto men, both extraordinary in the Apoſtles, Evangeliſts and Prophets, and ordinary, in the Paſtors and Doctors.

The firſt ordinary Paſtors, received their ordination from the Apoſtles; of the Apoſtles we know no other ordination then Chriſts immediate calling of them to that office, in which they

they were by the foreſaid degrees perfected; the Paſtors received in the Apoſtles ordination their ſeminal or virtual ordination (as was ſaid) to their function, which received its perfection of degrees in the effuſion of the Holy Ghoſt upon the Apoſtles.

The Author of the Comments upon St. *Paul*'s Epiſtles attributed to St. *Ambroſe* ſaith, that it was lawful at the firſt for Laicks and Deacons to preach in the Aſſemblies and Baptize; yet of that his aſſertion he brings no ſound proof; *Philip* was ordained a Deacon, and he baptiſed the Eunuch; *Ananias* a Diſciple baptiſed *Saul*, after called *Paul*; did *Ananias* do ſo onely in the capacity of a Diſciple, and the other onely in the capacity of a Deacon? No ſurely; for it appears that they had an immediate miſſion from God to teach and baptiſe, which is equivalent to an ordination, to the office of a Paſtor, either as to thoſe acts onely, and for that time only, or as to the whole paſtoral function to be conſtantly exerciſed. If any examples be found in the Acts of the Apoſtles of any Laicks or Deacons performing paſtoral offices, whoſe ordination ordinary or extraordinary is not mentioned, its meeter to judge and beleive, that they had either the ordinary call or the extraordinary, according to the examples of *Ananias* and *Philip* (when the contrary cannot be proved) then to affirm that any lay-man might then at his pleaſure exerciſe the acts of that ſacred vocation.

Paul was no ſooner a Chriſtian, but he was inſtantly by Chriſts immediate appointment made an Apoſtle (*Act.* 9. 15, 26. *cum Gal.* 1. 16, 17, 23.) and without any other ordination preached the Goſpel of Chriſt; yet ſome years after he together with *Barnabas* were by the expreſs command of the Holy Ghoſt ordained by certain Prophets and Doctors which then were at *Antioch*. In which ordination two things are obſervable. Firſt, that the Apoſtles were ordained by their inferiors in office; but the extraordinary commiſſion whereby this was done, makes an exception confirming the rule, which is, that without all contradiction, the leſs is bleſſed of the greater. The ſecond thing to be conſidered in that ordination are the ſacred ceremonies uſed in the ordination of Paſtors, to wit, prayer, which is the principal; faſting to commend

1 Tim. 2. 7.

Heb. 7. 7.

commend the prayer, and imposition of hands, as a visible demonstration of Gods blessing them and their ministery with the gift of the spirit to accompany their service to the loosing of men from the guilt and power of sin, and setting of them at liberty, to walk in the wayes of Gods commandements.

An ordination of Pastors celebrated without any one of these ceremonies, cannot be accounted right and regular: St. *Paul* with other who were Presbyters ordained *Timothy* by the joint imposition of his and their hands; we find imposition of hands placed by the Apostle among the fundamentals of Christian Religion; and there, although it followeth the immersions in the names of the blessed Trinity, and therefore may seem to import confirmation; yet it need not denote confirmation alone, but any other perpetual ordinance of God, wherein this ceremony was to be used, by the authority of the Apostles example and practise.

1 Tim. 4. 14. cum 2 Tim. 1. 6. Heb. 6. 1, 2.

They which say that this ceremony was to last no longer in use then God was pleased to continue the miraculous operations usual in the Apostolick times, seem to impute inconsiderateness to the Apostle, in reckoning that one of the fundamentals of Religion, which was not to be perpetually continued in the militant Church: but we are assured, that the Apostle being moved by the Holy Ghost, could not speak inconsiderately, and that every fundamental of Christian Religion, shall continue in Christs Church unto the end of the world, as this ceremony both in confirmation and in ordinations of Pastors hath hitherto been alwayes used in the universal Church, and without doubt will so continue unto the end of time.

Sect. 4. Pastors are called in the Apostolical Epistles by two other names, that is, Bishops and Presbyters; the Apostleship contained in it self the pastoral offices, and therefore an Apostle was also called a Bishop and Presbyter. The first mention of Pastors by the name of Presbyters or Elders, is in *Acts* 11. 30. where the Church of *Antioch* is said to have sent relief by *Barnabas* and *Saul* unto the Elders of the Churches in *Judea*, in the time of the great dearth, which was in the days of *Claudius Cæsar*; in the 15 Chapter of the *Acts* of the Apostles, we finde the

the controverſie concerning the neceſſity of circumciſion and keeping of the Law of *Moſes*, brought by *Paul* and *Barnabus* before the Apoſtles and Elders or Presbyters in the Church of *Jeruſalem* to be by them determined: We ſee in the chapter of the *Acts*, how that *Paul* with ſome of the brethren, went in unto *James* and all the elders were preſent; whence we may obſerve, that the Apoſtles did not diſcuſs and end the controverſie concerning circumciſion and keeping of the Law without the preſence of the Presbyters of the Church where they then were; nor did *James* alone hear *Paul*, but together with his Presbyters did both hear him, and give him that ſeaſonable Councel, to purifie himſelf for the avoiding the offence of the beleiving Jews, which were numerous in *Jeruſalem*.

Here ariſeth a queſtion, whether St. *James* was head of the Presbyters of the Church of *Jeruſalem* onely as he was an Apoſtle, having his ordinary reſidence in that Church, or alſo as having an ordinary authority over the Presbyters, which was to be continued to ſucceſſors over the ſucceding Presbyters; it is certain, that as an Apoſtle he was the head of the Presbyters, having a ſuperiority over them; but as the Apoſtleſhip was not to paſs to ſucceſſors, ſo neither was his authority to be conveyed to any in ſucceſſion; but to be terminated with his life: it is more then probable, that at that time he was their ſuperior, onely as an Apoſtle ſettled in that Church, neither had we need to conceive him in any ſubſequent times to become their head in any other ſenſe then this, if the unanimous teſtimony of the ancient Doctors of the Church did not conſtrain us to be of another judgment, unleſs we will reject the witneſs of the Catholick Church conſtantly perſevered in from the beginning of the ſecond Centuary after our Saviours birth unto this day. For the Fathers do conſtantly affirm that St. *James* was (for ſome time before his deceaſe) Biſhop of the Church of *Jeruſalem*, not onely in the ſenſe of the word [Biſhop] common to an Apoſtle and every Presbyter, but in the ſenſe which ſoon after the time of *Clemens Romanus* was appropriated to it, that is, ſignifying ſuch a Presbyter, as had a ſuperiority over all the reſt of the Presbyters of the ſame Church, Sect. 5.

Church, to continue in him during life, and to be transferred to some other after him.

Apud Euseb. *hist.* l. 4. c. 21. *Ibid.* l. 3. c. 29.

Hegesippus an Historian, who flourished about the year 170, relateth that after the death of St. *James*, *Simon Cleopa* being chosen Bishop of the Church of *Jerusalem*, one *Thebulis* began to corrupt the Church with vain Doctrine, because he was not made Bishop there. And the same Historian writeth, that *Simon Cleopa* lived Bishop of that place, until the times of *Trajane* the Emperor, under whose government *Simon* suffered Martyrdome, and *John* the Apostle died; by which testimony of an historian who lived within 60 years after the death of the Apostle St. *John*, it plainly appeareth, that *Simon* was not (after the death of St. *James* brother of our Lord) constituted onely a single Presbyter of that Church, nor *James* before him head thereof only as an Apostle or an extraordinary governour, but that both were ordinary rulers of the whole Church, as well Presbyters as the other members thereof.

Pædagog. l. 3. c. *ult.* *Strom.* 6.

Clemens Alexandrinus, who lived before the year of our Lord 200, makes a clear distinction between a Bishop and a Presbyter, saying, that in the Scriptures some precepts pertain to Bishops, some to Presbyters, and some to Deacons; and in another place, that a Presbyter doing and teaching according to Gods will, although he be not on earth honoured with the first chair, shall sit on the 24 thrones judging the people: and a little after he saith, that here in the Church the provections or proficiencies of Bishops, Presbyters, Deacons, be imitations of the angelical glory. *Tertullian*, who flourished in the year of our Lord 200, mentions an use in his time of asking leave of the Bishop, of the Presbyters, and of the Deacons to marry: Elsewhere he calls upon the Hereticks to shew the beginnings of their Churches, and so to reckon the order of their Bishops, running from the beginning by successions, that the first (Bishop) have an Apostle or an Apostolical man for his auctor or antecessor, as the Church of *Smyrna* relates *Polycarpus* to be placed there Bishop by *John* (the Apostle;) and the Church of *Rome* reporteth *Clement* to have been ordained there by *Peter* (the Apostle.) In another place the same author saith, that *Valentinus* because he was ingenious & eloquent had hoped

De Monogamia c. 11.

Adversus Valentin. c. 4.

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an Epiſcopacy, and being angry that another by prerogative of Martyrdome had obtained it, he departed from the Church. In another place he hath this obſervation, *viz.* the emulation of Epiſcopacy is the mother of Schiſmes. I muſt not forget the teſtimony of *Irenæus*, who affirmeth of himſelf, that he was a hearer of *Polycarpus*, who was not onely taught by the Apoſtles, and converſed with many of them which ſaw the Lord, but was alſo by the Apoſtles in *Aſia*, (in which is the Church of *Smyrna*) conſtituted a Biſhop: the ſame *Irenæus* doth enumerate the Biſhops of *Rome* which ſucceeded one another from *Peter* unto *Eleutherius*, who was the twelfth ſucceſſor of *Peter*. *Polycrates* (who was 65 years in the Lord when he wrote his Epiſtle unto *Victor* Biſhop of *Rome*, concerning the time of the celebration of the Paſche, which was about the year of our Lord 197, whereby it appeareth, that he began to flouriſh about 50 years after the death of *John* the Apoſtle, if not much ſooner (if he was come to years of diſcretion before his Baptiſm;) *Polycrates* (I ſay) who was ſo near the times of the Apoſtles ſaith, that he was the eighth Biſhop of *Epheſus*. Now it is acknowledged by all, that in the time of *Victor*, a Biſhop had the preheminence over the Presbyters in every Church; and therefore it is conſequent, that *Polycrates* by the ſeven Biſhops preceding him in *Epheſus*, meaneth not ſingle Presbyters, but ſuch Biſhops as were in the Church at the time of his writing that Epiſtle to *Victor*.

De Baptiſmo. c. 17.

Adverſus hæreſ. l. 3. c. 3. & apud Euſeb. *l. 5. c. 18.*

Adverſ. hæreſ. l. 3. c. 3. Edit. Pariſ. 1567.

If the principality of the Eccleſiaſtical regiment had been in the Colledge of Presbyters, until the death of the Apoſtles, and after their deceaſe the principality of that government was committed to one, and not before; ſurely *Polycrates*, *Irenæus*, and *Hegeſippus* had egregiouſly prevaricated in attributing the principality of one to ſome part of the time of the Apoſtles, which (they living with thouſands who muſt have ſeen and conſented to that change made after the Apoſtles deceaſe, if any ſuch had been then firſt made,) could not be ignorant of. But that theſe holy men were not unfaithful in their relation, doth evidently appear by this; namely, that all the Fathers, none contradicting, agree with them, affirming Biſhops having in an ordinary way a ſuperiority over Presbyters,

to have been ordained in the times of the Apostles.

Sect 6. Concerning Arch-bishops, (omitting the guesses of some ancient Doctors concerning the Archiepiscopacy of *Mark*, *Timothy*, and *Titus*,) we may find some intimation of their being in the end of the second century, partly, by the act of *Victor* Bishop of *Rome*, in his attempt to excommunicate the Churches of the *East*, and partly by a passage in *Tertullian*, where he saith, the Bishop of Bishops hath made a decree, *&c.* but certain it is, that before the year of our Lord 250, wherein *Cyprian* Bishop of *Carthage* flourished, Arch-bishops were ordained in the Church: For *Cyprian* writeth, that there were many years and a long age since many Bishops convening under *Agrippinus* (Bishop of *Carthage*) decreed, *&c.* and in one of his Epistles to *Cornelius* Bishop of *Rome*, he saith, that his adversaries boasted, saying, that twenty five Bishops of *Numidia* would come to *Carthage*, who would make unto themselves a Bishop there.

l. de pudicitia c. 1.

Epist. ad Jubain. ad Cornel. l. 4. Epist. 8.

Among these Arch-bishops, (who were such indeed, but not yet in name, that we can find in any approved auctor of that age) were some more eminent then other; each of which had some Arch-bishops subordinate to them, which in following times were called primates: for in a province was one chief City, under which were divers mother Cities, which had lesser Cities under them; In these were the Bishops, in the Mother-cities were the Metropolitans or Arch-bishops, in the first, the Primates; priviledges made some variations.

Of Primates and Metropolitans, the Council of *Nice* saith, it is manifest, that, if any be ordained without the will and conscience of the Metropolitane Bishop, this great and holy Council hath decreed, he ought not to be a Bishop. And in another Canon, the ancient manner (or custome) doth last in *Egypt*, *Lybia* and *Pentapolis*, that the Bishop of *Alexandria* have the power of all these; for the Bishop of *Rome* hath a like custome, in like manner also at *Antioch* and other provinces: let the due honour proper to every Church be preserved to it. These Primates and Arch-bishops had no power in things proper to the cognizance of a Bishop in his own Diocess, but onely in those things whereof the Canons of the

the Church had committed to them the hearing and Judgement, of which were of concernment to many *Dioceſes*: And this is it which *Cyprian* meaneth, where he ſaith, none of us (Biſhops) doth conſtitute himſelf to be a Biſhop of Biſhops, or doth compell this Colledge by tyrannical terror to the neceſſity of obeying, ſeeing every Biſhop hath according to his own liberty and free will, that he may not be judged by another. *Adrian* the Emperour, who reigned from the year of our Lord 117, to the year 135, writeth in a certain Epiſtle horrible untruths againſt Chriſtians; as that there was never a Presbyter of the Chriſtians which was not a Mathematician, a Southſayer, *&c.* that the very Patriarch, when he came to *Egypt*, was by ſome compelled to adore *Serapis*, by others to adore Chriſt; that they, which ſaid themſelves to be Biſhops of Chriſt, were devoted to *Serapis*. It ſeems this Emperour had taken notice, that Chriſtians had Eccleſiaſtical officers, whereof ſome were called Presbyters, ſome called Biſhops, and (perhaps) that the Biſhop of *Alexandria* was over all *Egypt*, *&c.* and Biſhops thereof; and therefore calls him by the name of a like civil Magiſtrate, (Patriarch,) which was afterward uſed by Chriſtians in a like ſenſe: but too much hath been ſaid to ſhew that it was ordained in the times of the Apoſtles, that the principal authority in every Church ſhould be in one Presbyter advanced above and over the reſt, unto whom in a ſhort time after, the name of (Biſhop) was made proper. This truth is ſo clear and written, as it were, with capital or uncial letters in the writings of all the ancients, that he that runneth may read it in them.

Epiſt. ad Quintum.

Apud Vopiſcum in Saturnino.

In the next place it ſhould be conſidered, whether that Ordinance conſtituting Epiſcopacy made in the Apoſtolical times, was not, in proper ſenſe, an Apoſtolical conſtitution; and if ſo, whether therefore it be unalterable? But that this matter may be better underſtood, it is convenient firſt to ſpeak of the Authority and Power given to the Biſhop, what it was, and how ample in thoſe times. *Tertullian* gives us ſome information in this point, when he ſaith, that the chief Prieſt which is the (Biſhop) hath the right (or power) of giving Baptiſm; then the Presbyters and Deacons, but not

Sect. 7.

De baptiſmo. c. 17.

without the authority of the Bishop; for the preservation of the honour of the Church, which remaining safe, peace is safe maintained. For the understanding of this, we must consider, that, where the exercise of the power of preaching, baptising, *&c.* in such place and among such persons was not by some ordinance of the Church determined to this or that particular Presbyter, there it pertained to the Bishop to do it, and not to any other without his leave; yea the very Ordinances and Canons could not be made without his consent and authority, as their principal author under Christ. For as *Hierom* saith, the whole care of the Church belongs unto the Bishop; and therefore he was to see that all the Presbyters did their duties assigned to them, and that the ministerial acts not allotted to any special Presbyter, were to be done by the Bishop himself, or by him whom he would appoint to do them.

In Epist. ad Titum. c. 1.

Hierom mentions one thing proper to a Bishop; what doth a Bishop saith he (excepting Ordination,) which a Presbyter doth not do? where he maketh ordination of Presbytery to be the proper work of a Bishop, which the Presbyters were not to perform (except perhaps in the Bishops place, and by his commission in some cases of necessity) as shall be shewed hereafter; not that the Presbyters had no hand in Ordination, but that the principal act in it, was onely the Bishops. For the fourth Council of *Carthage* saith, when a Presbyter is ordained, the Bishop blessing him and holding his hand upon his head, let the Presbyters also which be present, lay their hands by the hand of the Bishop upon his head. And it follows in the fourth Canon: when a Deacon is ordained, let the Bishop alone which blesseth him, lay his hand upon his head, because he is not consecrated to the Priesthood, but to a Service. Where we are to observe, that the imposition of the hands of the Presbyters, is a condition antecedent requisite to the consecration of a Presbyter, and so proper to it, that it may not be used in the ordination of a Deacon; much less of any other inferior officer; the blessing is the act in ordination, which is appropriated to the Bishop. And therefore in the second Council of *Hispalis*, the Presbyters and Deacons consecrated by a Bishop, who having sore eyes could not read,

Epist. ad Evagrium.

Can. 3.

Sed sola propter auctoritatem summo sacerdot. o Clericorum ordinatio & consecratio reservata est, ne a multis Ecclesiæ Disciplina vendicata concordiam solveret, Scandala generentur. Isid. de Eccl. offic. c. 7.

Can. 5. *circa an.* 656.

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were deposed from the degrees which they had ill gotten; a presbyter having contrary to the order of the Church read the benediction.

The Bishop performed in the Church the chief offices of preaching and administration of the Communion, if he pleased, none other being to do either in his presence, but by his call: sometime to shew his power, or out of envy, idleness, or disdain, he neither would himself exhort the people, nor require a presbyter to do it. Which great fault *Hierom* reproves; in some Churches (saith he) is a bad custome, that the Bishop being present, the presbyters hold their peace, as though the Bishop envied or disdained to hear them. *ad Nepotianum de vita clericorum.*

Some other things were in some sort appropriated to the Bishop, but were not made so peculiar to him as ordination was; nor were they all of them so ancient priviledges, nor of that weight; for confirmation was the chiefest of them, which in some cases and places presbyters might and did usually perform: The making of the Chrism, the signing of the baptized in the forehead with the sign of the Cross, consecration of Virgins, of the altar, *&c.* were ceremonies of less moment, and some of them of a latter institution. *Greg. Epist. l. 3. Ep. 26. Conc. Carth. 3. c. 32. Pseudambros. in Ep. ad Eph. c. 4.*

But notwithstanding that the Bishop had in some things a propriety, and in all things Ecclesiastical a principality, yet the presbyters had a subordinate power ordinary or extraordinary in the one, and in the other; for the Bishop could ordain no presbyter without the consent of the presbyters, and the imposition of their hands. *Cyprian* affirmeth, that the Clergy of *Rome* presided with *Cornelius* their Bishop. The fourth Council of *Carthage* prohibits the Bishop to hear any mans cause without the presence of his Clergy, and forbids him to give, sell or change any thing belonging to the Church, without consent and subscription of the Clergy. And that there was not so great a distance between the Bishop and presbyters, as hath of latter times been kept, nor as is between a presbyter and a Deacon, doth appear by some Canons of the same ancient Council, which ordain that the Bishop sitting in any place, suffer not a presbyter to stand: and that the Bishop in the Church sit among the presbyters in a higher seat, but in the house *Cyprian Ep. ad Cornelium.* *Can. 22.* *Can. 23.* *Can. 34.* *Can. 35.*

house must know himself to be a Colleg̃ (or companion) of the presbyters. Concerning the distance between a presbyter and Deacon, the Canons of the Synod say, that a Deacon is minister as well of the presbyter, as of the Bishop; that a Deacon in the convention of the presbyters may speak onely when he is asked, and that he is not to sit but when he is commanded by the presbyter. Therefore it may seem, that if after 300 years since the decease of the Apostles, (at which time the power of Bishops was much enlarged) there was no more difference between a Bishop and a presbyter, the difference was far lesse at that time between the Bishop and the Colledge of presbyters, then the birth of popery hath made between them. *Hierom* calls the Colledge of presbyters the Bishops Senate; intimating thereby, that the Bishop ought to hear and determine Ecclesiastical causes, in the presence, and with the advise and consent of his presbyters. Hence it was, that long before the time of St. *Hierome*, the holy Martyr *Cyprian* (having with consent of the Clergy of the place where he then was (being absent from his own City and presbyters) ordained one a reader, and another a subdeacon, he) excuseth himself by his Letters to the Presbyters of his own Cathedral, saying, that nothing new was done by him in their absence, but what was begun in their Common Council, was promoted by urgent necessity; their Council therefore that was requisite in so small a matter, was much more necessary in matters of greatest weight.

Vide Conc. Nicænum. c. 14. & Arelat. 1. c. 21.

Can. 37.
Can. 39.
Can. 40.

Esai. c. 3.

l. 3, Epist. 22.

Sect. 8. It is opportune here to consider the famous question, whether in the first twenty years of the Apostles preaching (something more or less) the whole care of the Church did in common belong to the Colledge of presbyters of every Church where no Apostle was present, nor Evangelist, nor any supplying the place of an Apostle; or did the care and government of every Church (except where some invincible hindrance withstood) belong unto one as principal and head, and to the presbyters onely as his Senate and Counsellors?

Contra hæres. Aerii. The Ancients vary in this point: *Epiphanius* and some others affirm, that the office of a Bishop was instituted by the Apostles, distinct from the offices of the Apostles, Evangelists, prophets, and

and presbyters; and that in all Churches where fit men for that office were found, they were ordained and set over the presbyters, and that the Senate of presbyters did alone govern onely in some Churches where no man was found fit to be made a Bishop.

Ultra sacerdotium non est gradus ordinis & tamen intra hunc gradum & ordinem contingit esse distinctionem dignitatum & officiorum, quæ tamen novum gradum vel ordinem non constituunt, ut Archipresbyter, Episcopus, Archiepiscopus, Patriarcha, pontifex summus, qui ultra sacerdotium nan addunt ordinem nec gradum novum sed solum dignitatem & officium, & ita Episcopatus prout concernit ordinem sacerdotii benè potest dici ordo, sed prout distinguitur contra sacerdotium dicitur dignitatem quandam vel officium Episcopi annexum, & non est propriè nomen ordinis, nec novus character imprimitur, nec nova potestas datur, sed potestas data ampliatur; unde sicut non recipit alias claves sic nec alium ordinem: & hoc sensit magister Hugo (de S. Victore) & Magister sententiarum. Bonavent. in 4. dist. 24. q. 3. Et postea---non ita propriè dicitur aliquis ordinari cum promovetur in Episcopum, sicut cum promovetur in sacerdotem, sed magis propriè dicitur consecrari, & postea---non datur ibi nova potestas sed solùm potestas ligandi & solvendi ampliatur.

Solis sacerdotibus datur & in ordine sacerdotali potestas clavium, scilicet quantum ad solvendum & ligandum quasi mediatoribus inter Deum & subditos. Si objiciatur quod magis convenit potestatem clavium dari Episcopo in consecratione Episcopi, dicendum quod nequaquam, quia Episcopus non dicitur novum ordinem, nec in consecrationem Episcopi datur novus ordo sed tantum ampliatur potestas. Alex. Halens. to. 4. de potest. clavium. q. 20. m. 8. a.

Probatum est (scilicet disp. 140. c. 1.) inquit Vasques quod Hieronymus nullam constituat differentiam jure Divino inter Episcopatum & Presbyterium, sed censeat jure tantum ecclesiastico discrimen fuisse introductum. In 3. p. disp. 142. c. 8.

Ego sanè (inquit Vasques) suspicor vehementer S. Thomam existimasse consecrationem cum qua confertur potestas Episcopalis jure humano esse introductam. In 3. p. disp. 143. c. 2.

Hierom and some other taught, that the Apostles left at the first the whole care of every Church, (where none of them or their Vicegerents, or Evangelists resided) unto the body of the presbyters of each Church, which exercised all Ecclesiastical powers in common, until the presbyters began to divide the flock, and to make of one Church many Independent Congregations: For the avoiding of which inconvenience, the Churches unanimously agreed to commit the principal care of every Church unto one presbyter, without whose consent the rest of the presbyters were not allowed to exercise any part of their Ecclesiastical function; and to that advanced presbyter some ministerial acts, and also the name of Bishop were after some time appropriated. Before Sidings in Religion (saith *Hierom*) were made by the instinct of the Devil; and that it was said among

Episcopos solâ ordinatione superiores esse Presbyteris. Chrysost. in 1. Ep. ad Timoth. hom. 11.

Postea unus est gradus S. Hieron in 1. Ep. ad Tim. c. 3.

In Ep. ad Tit. c. 1. vide gloss. dist. 23. c. legimus.

among the people, I am of *Paul*, I of *Apollos*, &c. the Churches were governed by the Common Council of the Presbyters: but after that every Presbyter thought those whom he baptised to be his and not Christs, it was decreed in all the world, that one chosen out of the Presbyters should be set over the rest, unto whom all the care of the Church should appertain; and so the seeds of Schismes should be taken away. A little after he affirmeth, that at the first the care of the Church was equally divided among many; and yet a little further (having cited out of 1. Epist. to *Tim.* and the Epist. to *Titus*, and the Epist. to the *Philipp.* &c.) these (saith he) were said that we might shew, that the ancient Presbyters were the same with Bishops; but by little and little, that the plants of dissention might be plucked up, all the sollicitude was delated to one. Therefore as the Presbyters know themselves by the custome of the Church to be subject to him who is set over them, so let Bishops know themselves to be greater then Presbyters, more by custome then by the truth of Divine dispotision, and ought in common to rule the Church, imitating *Moses*, who when he might have alone ruled the people, yet chose other with whom he would judge them.

Et Amalarium de Eccles. offic. l. 2. c. 13.

Et Steph. Eduenf. Episcopum de sacramento altaris. c. 9.

--In quos (delinquentes) nonnunquam Episcoporum & Presbyterorum censura desæuit. Hier. ad Demetriad.

The words of this ancient Father need no explication; for they say plainly that every Church (meaning wherein no extraordinary minister resided, Apostle, or his Vicegerent) was at the first governed by the Colledge of Presbyters, and that their dividing one Church into many Independent Congregations, first (that we can find) in *Corinth*, after, in many other places, put a necessity upon the Churches to provide a convenient remedy against so dangerous a disease; which remedy was the committing of every Church to one chief minister, to whom the rest were to be subordinate in the manner before specified.

Quare in Ecclesia baptizatus nisi per manus Episcopi accipiat Spiritum Sanctum? id factum reperimus ad honorem potius sacerdotii quã ad legis necessitatem. Ecclesiæ salus in summi sacerdotis dignitate ac veneratione consistit, cui si non exors quadam & ab hominibus [omnibus] eminens detur potestas, tot in Ecclesiis efficientur schismata quot sacerdotes. Inde venit, ut sine chrismate & Episcopi jussione neque Presbyter neque Diaconus jus habeat baptizandi, quod frequenter (si tamen necessitas cogit) scimus licere laicis. Hier. contra Lucifer.

Here observe, 1. that, according to St. *Hierom*, every Bishop ought to rule the Church in common with the presbyters. 2. that *Hierom* saith, that the decree of making one chief in

every

every Church was in all the world; whereby he intimates this inſtitution of Biſhops to have its beginning after the planting of the Churches in moſt parts of the then known world. 3. that he affirmeth, that *Paulatim* (by little and little, or by degrees) the care of every Church was committed to one; which doth inſinuate, that the decree inſtituting a Biſhop was not in a Synod of the Apoſtles or Churches; but enacted in every Church, firſt in ſome, then in other, and in a ſhort time in all, over all the world, in ſuch manner as a general cuſtome is created; and therefore he ſaith, that the Presbyters are ſubject to the Biſhop by the cuſtome of the Church, and the Biſhop greater then they, rather by cuſtome then by the Lords diſpoſition. So *Auguſtine* writing to *Hierome*; although (ſaith he) according to the names of honour, which the uſe (or cuſtome) of the Church hath kept, a Biſhop be greater then a presbyter, yet *Auguſtine* (a Biſhop) is in many things inferior to *Hierome* (a presbyter:) So modeſtly and humbly doth the moſt pious and wiſe Biſhop *Auguſtine* write unto the holy presbyter *Hierome*, his elder in years, and his inferior in dignity. They that affirm Epiſcopacy to be inſtituted by a Council, do not mean a Council taken in a proper ſenſe, but for the unanimous votes of the Churches decreeing the ſame thing upon the ſame grounds and reaſons, which are the principal things reſpected in a Council: and it is truely ſaid, *illud unumquodq; dicitur quod eſt principalius in eo.* Fourthly, it ſeems conſequent to *Hierom's* above-cited diſcourſe, that it is not certain, which ſome affirm, that Biſhops were ſet over the Churches before the time wherein St. *Paul* wrote his firſt Epiſtle to *Timothy*, or his Epiſtle to *Titus*, *&c.* out of which *Hierome* proves the identity of Biſhops and presbyters, and the government of the Church by the Colledge of presbyters. But of the exact time of the inſtitution of Biſhops it's not much material to know, ſeeing all agree, it was made in the time of the Apoſtles. By ſome of thoſe places cited by him, it's likely he intended onely to prove the name Biſhop to be common at that time as well to presbyters as to their ſuperior Eccleſiaſtical officers.

But it might be thought that *Hierome* in this matter contra-

In catalogo Scriptorum Eccles. in Jacobo.

dicts himself, because elsewhere he saith, that *James* the brother of our Lord was *statim* (quickly) after our Lords passion ordained by the Apostles Bishop of *Jerusalem*, and that he ruled that Church for 30 years, until the seventh year of *Nero:* unto this difficulty another may be added, shewing a seeming contrariety in this learned Father's speeches concerning the institution of Bishops; which is, that here he affirmeth the Episcopacy to be an Ecclesiastical and so an humane constitution, and in another place that it is an Apostolical tradition. It is not hard to reconcile these seeming contrary expressions: for first, we must consider Episcopacy or government by one as chief among the presbyters, to have been either extraordinary, (managed by one extraordinary person, which was not by any ordinary rule of the Church to have a successour,) or ordinary, in the hand of one person, which, by a Canon of the Church, was to have a successour: an Apostle present in any Church had power over the presbyters, and the preheminence in all sacerdotal duties above them in that Church. Of Apostles some were primary, as the twelve, other secondary; and these were either indeed (as well as in name) Apostles, or onely because they were conversant with the Apostles and their helpers, and many times left by them in some Churches, or sent to them as their Vicegerents, such were *Timothy, Titus, Linus, Clement, &c.* all these by their Apostolical function, or by vertue of their Vicegerency, had the principal rule in the Churches wherein they abode, even then, when in all other Churches, the Colledge of the presbyters took the care of all, having no Superior constantly resident over them. Afterward, when upon occasion of the presbyters abusing their power by reason of the Apostles absence, to the begetting of Schismes, the Churches by Apostolical consent agreed to give in every Church a principality to one presbyter above the rest (which in some time after had the name of (Bishop) made proper to him, and was made an ordinary officer in all Churches;) then the Apostles and their Vicegerents in the Churches of their residence had the power over the Colledge of presbyters, not onely by their Apostleship or Vicegerency, but also by the new decree, and institution

Epist. ad Evagrium.

tution of an ordinary Epiſcopacy. Now, becauſe it was thought fit by the Apoſtles that *James* ſhould reſide at *Jeruſalem*, (and that not long after the aſcenſion of our Saviour) it might truly be ſaid, that he was then ordained, that is, conſtituted Biſhop (extraordinary) in that place for ſome particular reaſons taken from conſideration of ſome particular condition of that place, whoſe Epiſcopacy afterward was continued for the general reaſon of preventing Schiſmes; and conſequently of an extraordinary Epiſcopacy was made an ordinary Epiſcopacy, which was to paſs to ſucceſſors. The ſame proportionably muſt be ſaid of the Epiſcopacy of St. *Peter* in *Rome* and *Antioch*, of *Timothy* in *Epheſus*, of *Titus* in *Crete*, of *Linus* and *Clemens* in *Rome*, and ſo of others: all of which were firſt Biſhops extraordinary, and after the general decree they were alſo made as ordinary Biſhops in the Churches where the decree found them extraordinary Biſhops. *Hierom* doth in many places ſpeak as one that ſuppoſed Biſhops to be above Presbyters before the making of that decree; but his meaning was not that ordinary Biſhops were before it (for then he had contradicted himſelf) but the extraordinary.

If the reſt of the Fathers be ſo underſtood (as it is not very improbable but that many of them may) the ſeeming difference between him and ſome of them may be perhaps in the main reconciled. *Theodoret* ſaith, that Biſhops in the life time of the Apoſtles were called Apoſtles, the name of the extraordinary Biſhops being alſo communicated to the ordinary Biſhops, who alſo had ſome appearance of being Vicegerents unto thoſe twelve general Paſtors of the univerſal Church while they lived, as they were counted their ſucceſſors after their deceaſe.

As to the other ſeeming contrariety in St. *Hierom's* writings affirming the ordinary Epiſcopacy to be of Eccleſiaſtical and humane inſtitution and alſo of Apoſtolical tradition, it is eaſily anſwered.

Firſt, That the ordinary Epiſcopacy is not a primary tradition of the Apoſtles but of the Churches; to whoſe decree the Apoſtolical approbation added no new ſanction, but ratified the authority of the Churches as prudently exerciſed in making that conſtitution.

Secondly, that decree may be said to be of Apostolical tradition, because their extraordinary Episcopacy and the extraordinary Episcopacy of their Vicegerents established by them, were patterns, which the Churches had an eye unto for their direction and encouragement in the framing of that decree; hoping that the good of peace, preserved where the extraordinary Episcopacy was placed, would be best maintained in all Churches when the like government should be setled in all to continue by succession. 3. Thirdly, the ancient Fathers affirm many ecclesiastical observances to be of divine or Apostolical institution or tradition, upon other grounds then may beget a certain belief of their being truely divine or Apostolical. *Augustine* saith, that whatsoever the universal Church holdeth, and is not found in following Councils constituted, but always retained, is most rightly believed to be delivered by the Apostolick authority. *De bapt. contra Donatist. l. 2. c. 7. & l. 4. c. ult.* *Hierom* affirmeth, that many things, which are by tradition observed in the Churches, have usurped to themselves the authority of a Divine law; as in baptism to immerge the head thrice, and then to taste the concord of milk and honey, to signifie infancy: and on the Lords day, and in all the Pentecost not to pray kneeling nor to fast. *Adversus Luciferianos.* *Constantine* the great exhorteth all to embrace the decree of the *Nicene* Council concerning the set time of the celebration of the Feast of *Easter*, as a gift of God, and a Commandement sent down from heaven: for whatsoever is decreed in the holy Councils of the Bishops, that ought to be ascribed to the divine will. *Euseb. de vita Constantini. l. 3. c. 18. Edit. Basil. 1570.* *Hierom* in another place saith, let every one judge the precepts of the ancients to be Apostolical laws. *Hierom. Ep. 28.* It is not to be doubted (saith *Leo* Bishop of *Rome*) but that every Christian observance is of divine erudition; and that whatsoever is received by the Church into a custome of devotion, proceeded from the Apostolical tradition, and the Doctrine of the holy Spirit. *Serm. 2. de jejun. Pentecost.* The Fathers use very frequently to affirm some institutions or rites to be divine or Apostolical, because they seemed agreeable to, and their lawfulness demonstrable by, the old Testament, the Gospels, or Apostolick Epistles: So the Lent Fast is by them said to be of Apostolical and Divine tradition, because it seems an imitation of the

Fast

Faſt of *Elias* and of Chriſt; and Monachiſm is affirmed to be Apoſtolick, becauſe it hath an appearance of being an imitation of *John* the Baptiſt, *&c.* yet many ancient writers make Pope *Teleſphorus* (who flouriſhed Forty years after the deceaſe of St. *John* the Apoſtle) to be the author of the *Quadrageſimal* Faſt (although indeed it had a much later beginning,) and affirm *Paul* and *Anthony* to be the Fathers of Monachiſm. So that many inſtitutes were counted Apoſtolick, becauſe ſome example or reaſon of the Scripture did ſeem to warrant them. Whence *Hierom* and others intimate, that Epiſcopacy was inſtituted in imitation of *Aaron* and his Sons, or of the Apoſtles and 70 Diſciples, affirming Biſhops to be ſucceſſors of *Aaron*, and the Apoſtles and Presbyters the ſucceſſors of the Sons of *Aaron*, and of the 70 Diſciples.

Amalar. Alcuin. Pontifical. Damaſ.

Hierom. in vita Pauli.

Fourthly, it is a certain truth, acknowledged by all the learned, that the Apoſtles were authors as well of local and temporary or univerſal and temporary ordinances, rites, or ceremonies, as of univerſal and perpetual: for they were inſpired by the Holy Ghoſt infallibly to diſcern both what the preſent condition (although variable) of ſome or all the Churches required, and what upon reaſons ariſing from unvariable grounds and circumſtances was needful to be obſerved in all the Churches of Chriſt: *Polycarpus* (a hearer of the Apoſtles, and by St. *John* made a Biſhop of *Smyrna*) celebrated the Paſche in the fourteenth moon, and ſo did the reſt of *Aſia* and ſome of the *Eaſt*: obſerving it the ſame time with the *Jew*, moved thereto by the countenance and example of St. *John* the Apoſtle; but *Anicetus* Biſhop of *Rome*, (who flouriſhed in the life time of *Polycarpus*) and generally the Churches of the *Weſt*, kept the Feaſt at another time, and on the Lords day, induced thereto as they affirmed by the tradition and example of St. *Peter* the Apoſtle. We cannot with reaſon and charity think that either *Polycarpus* with the *Aſian* and *Eaſt*, or *Anicetus* with the *Weſtern* Churches, could be ignorant of the time when *Peter* in the *Weſt* or *John* in *Aſia* obſerved that Feaſt, *Polycarpus* being an eye witneſs of what the Apoſtle St. *John* did, and *Anicetus* being a hearer of the hearers of *Clemens*, who was contemporary with the Apoſtle St.

Apud Euſeb. & Iren.

St. *Peter*; or that they would considerately speak, and perseveringly maintain an untruth, imputing a fact to either Apostle which he had not done, especially, seeing the untruth, on either side, might have been confuted by a thousand witnesses: wherefore we must judge this to be an evident example of a variable apostolick institution. I might instance in part of the Apostles decree in the 15 chapter of the *Acts* of the Apostles, of things strangled, and blood; but least I move scruples in weak consciences, which they cannot easily be rid of, I will only commend to the consideration of the judicious the judgment of some ancient writers quoted in the margent. There be many rites which the Fathers held to be Apostolical, which in the times of the same Fathers, were in many places altered or neglected; as the three immersions in baptisme; the repairing of neighbour Bishops to the people where a Bishop was wanting, there to ordain one in the presence of the people; not to fast in the dayes of Pentecost, and some other; which prove that according to the judgment of those Fathers, the Apostles, (guided by divine inspiration) made some decrees alterable, and which were upon just reasons accordingly changed or disused: and therefore if it were proved, that the Apostles by divine motion were the primary Auctors of Episcopacy and not the Church; yet if it cannot appeare to be a constitution built upon perpetuall reason, and in its nature independing upon variable circumstances, it may possibly be changed by the Church.

August contra Faustum l. 32. c. 13. Et tract. 61i contra græcos in biblioth. patr. to 4. pag. 1308. et 1318. 1319. 1320.

Here it may be demanded by what members of it self did the universal Church abrogate the Presbyterian and institute Episcopal Government; and what power was taken from the Presbyters by that abrogation? For answer to these demands, we must distinguish between the power given to ministers, to doe some things; as to preach, baptize, ordain Pastors, excomunicate, absolve, *&c.* and secondly, the free exercise of those acts, and thirdly, the regulation of the exercise of them, as to the persons about whom, time when, the place where, the manner, decency, *&c.* To the regulation belong, 1. The making of laws concerning the due exercise of the power, agreeable to the divine laws, and secondly the superintendents of the execution, and thirdly the executors of them. As for the power, it doth not

not appear, that any of that was taken from the Presbyters or their Colledge by the institution of Episcopacy, if they were deprived of any part of it, that must be the ordaining of Presbyters; but the Council of *Ancyra* seems to demonstrate, that the power of ordaining Pastors did and doth remain in them, which they did exercise by the leave, and in the place of the Bishop which Could not at his pleasure give them, but supposed the power continuing in them. The words of the Council be these (according to the Greek Original and not their vulgar translation) it is not lawful (say the Fathers of that Synod) for the Chorepiscopi (Countrey, or Village Bishops) nor for the Presbyters of the City to ordain Presbyters or Deacons, unless that be committed to them by the Bishop (being absent in another Dioceſs) by his letters. And therefore the Churches decree constituting Episcopacy, abridged the Presbyters whether dividedly, or conjunctly considered, but onely in the exercise of their power. Surely it must be beleeved, that no ordination would be made by the Apostles excelling the ordination which our Saviour celebrated, breathing upon his Apostles *&c.* and giving them a comission to teach, *&c.* with promise to be with them unto the worlds end, whereby the Presbyters were virtually ordained and comissionated as truly as the Bishops, and therefore received thereby as much power as they in respect of the kind and nature; which hinders not, but that the exercise of some part of it might be taken from many of the persons ordained. But some perhaps may say, that Christ in that ordination ordained in the Apostles some as elder Brethren, and others as the younger, yet hence it will follow, that the kind and nature of the ordination is the same in all, (as the nature of the Father is in all his Sons) and that onely a principallity in the having and exercise of it belongs to the Bishops; which is granted. Others may say farther, that Christ in ordaining the Apostles did virtually ordain some as the Sons of the Apostles, and others as their grand-children; if this can be well proved, it will indeed evince, that the power of ordination, as well as the exercise of it, is proper to the Bishops; but until it be made clear, that this was the primary meaning and intention of Christ in that Act of ordination, and not an effect onely of a consequent occasional providence

can. 13.

Et Synod Antioch c. 16. *vide Vasque. in* 3. *p. Disp.* 143. *c.* 4.

providence of the Apostles and Churches, it is probable that the power of ordination remaineth still in the presbyters restrained in the use by the canon of the Churches and Apostles. The members of the Church, which made the decree of Episcopacy and limited the use of the Ecclesiastical power, in the presbyters, were the greater number of the presbyters themselves which remained in the unity of the mystical body with the greater part of the people; and the Authors of it by way of approbation and confirmation were the holy Apostles. The Apostles and Presbyters, in the effecting of it, exercised the ordinary, Vicary Authority, which they had as being by their ordination made the Vicegerents of the blessed Mediator Christ Jesus (considered only as Mediator) according to the saying, *he that heareth you, heareth me, and he that despiseth you, despiseth me*, and the saying of the Apostle, *we are Embassadors for Christ and we pray you in Christs stead be ye reconciled to God.* That authority when it is duely exercised ought to be obeyed, and because presbyters may erre in the using of it, a spirit of discerning noxious doctrines and constitutions is given to Christians to examine and trie, with command to reject the evil and receive the good: which good if the major part refuse, being by their Pastors propounded to them, they may do it upon their peril, & as they will answer it to God; unity and peace interceding and forbidding that no Ecclesiastical constraint or censure proceed against the civil higher power, or the major part of the people. It is therefore requisite, that constitutions to be made laws in the Church be, by the leave of the supreme magistrate if he be a Christian, propounded to the people, that their consent being given the ministerial authority may make them laws Ecclesiastically obliging, if no higher authority hinder. Before these Law-makers constituted Episcopacy, every singular Presbyter was to act according to the directions and rules of the Presbyterian Colledge, which was the Church Law-giver, and superintendent of the execution, having the supreme dignity under the mediator, and preheminence in all things properly Ecclesiastical. What is spoken concerning the Colledge of Presbyters must be applied proportionably to the several bodies of them in the Diocesan, provincial, imperial

Bas. l. constit. monast. c. 22.

Bas. l. reg. 72. c. 1.

Aug. de temp. serm. 143.

rial, or universal Church. The decree constituting Episcopacy, took from the Colledge its high dignity and prehemineence, and conferred it upon one, and so divided the exercise of the Legislative power among the Bishop and the Colledge, that the one might not duely use it without the other. For although the dignity and precedency of the Bishop may give more weight to his vote, yet is the Vicary authority (which cannot be separated from Presbyters as long as they be Presbyters) as truly exercised in their votes, whether in deciding controversies of faith, or making of Canons, *&c.* as it is in the Bishops vote: Which is manifest, as by many testimonies of antiquity, so by the practise of our English Synods, which are conformable, in the substance, to the best and most ancient constitution of Councils. The superintendency, which the Colledge had over the execution of all Ecclesiastical duties and ordinances, was chiefly in the Bishop, yet so as without his Presbyters he could not regularly hear and determine Ecclesiastical causes, as before was shewed out of the fourth Council of *Carthage*, and might be further demonstrated out of St. *Cyprian* and other ancient writers.

Every suprem civil power on earth, as Gods Vicegerent, is bound to advance, and preserve the true Religion, so far as the light of nature can manifest it, or divine revelation doth make it known unto him: so that a King, which hath embraced Christian Religion (which alone is the true Religion) is obliged to maintain it, and to cause that the Christian duties be by all in their several stations and charges duely performed; and therefore a Christian King is a law-giver above the Ecclesiastical Law-makers, but so, that he ought not to hinder the due exercise of their legislative power, and make laws purely or properly Ecclesiastical, without their concurrence in Counsel and consent: but by his Laws and power, partly to cause them to meet for the due exercise of their duty, partly to maintain and strengthen their right proceedings in performance of their office, and lastly (if their Edicts be consistant with the peace of the common-wealth, and meet for the edification of the Church) to perfect and make them full and complete laws, by putting the hand and seal of his highest Vicary authority, as *Sect.* 10.

Gods Vicegerent, to the resolves of the subordinate Vicary authority of the Vicegerents of our blessed Mediator, as Mediator God and man, the Lord Jesus Christ. God is a God of order, and hath ordained that this unity and harmony between these two authorities should be firmly kept, otherwise by a supine neglect of duty or by an exorbitant usurpation on either side, the unity and peace, both of Kingdome and Church are equally in danger of being broken. The propounding of the true doctrine in decision of controversies, or of constitutions of expedient or necessary to ædification are acts of religion most proper to the Bishops, and presbyters; the first an act of the prædication of the gospel; the other an act of ecclesiastical Government. The embracing of the truth and ordinances seen to be profitable together with the confirming of them by his decree and sanction, or addition (where he seeth it needful) of a reward or mulct, is the part of a Christian Prince discerning upon due search, the truth and the usefulnesse, of the ordinances propounded unto him; whose embracing is his act of subjection to Christ; and confirmation and sanction, an act of his Vicary authority. To make laws bestowing civil gifts or priviledges on the Church, and ordaining civil punishments for offences committed against Christian religion and Ecclesiastical Canons, and constituting Courts for the cognizance of such causes, and the execution of those Laws, is the peculiar and proper work of a Christian King, which he may well doe without the authority of Bishops and presbyters; but which he may best doe with their grave advice and counsel.

In the unanimous Votes of the Kings Majesty, the honourable Houses of Parliament, and the venerable convocation, all Powers and interests are fully satisfied, whether in decision of controversies in religion, or making Ecclesiastical Canons, or any the like Ecclesiastical matters, because they are the conjunct Votes of all the concerned.

Chrysost. in 2. Cor. hom. 18, &c.

Sect. 11. Before the civil Magistrate became Christian, the Clergy and people according to their severall rights, concurred personally in the elections of Bishops and Presbyters; and this remained in use under many Christian Emperors and Kings, until for the avoyding of contention and schismes and many abuses

abuſes (which became familiar to popular elections in a corrupted ſtate of the Church) and for the encouragement of Princes, Nobles and others to erect and endow Churches, it ſeemed good to Kings in their Parliaments, and with the convocation or Synod of the Biſhops and Clergy, to ordain, that Kings ſhould preſent to the Colledge of Presbyters, meet perſons to be choſen and made Biſhops, and meet Presbyters to the Biſhop for ſuch Churches as they had built and endowed; and that all other perſons ſhould in like manner preſent to the Biſhop a fit perſon for the Church which they had endowed. Patrons did indeed in ſome places put in whom they pleaſed without the Biſhops conſent, and for ſome time of publick confuſion this was very uſually done in *England*; but this cuſtome was no law, as ſome would have it, becauſe it was an unreaſonable cuſtome, and deſtructive to the Church, and therefore always contradicted in all Councils where occaſion was given to mention it. *Vide Epiſt. Alexandr. 3. ad Epiſcopos Angliæ.*

All humane laws have their mixture of ſome bad with many good: And certain it is, that our Eccleſiaſtical laws have many impeſfections; and their ambiguous halting between the papal Canon-law, (whence their interpretation hath been wont to be fetched) and the laws of the Realm, is not the leaſt; which hath been one of the principal occaſions of ſome actings, which made the Clergy much abhorred by many, and brought infinite calamities upon the Civil and Eccleſiaſtical ſtate.

The ancient pure Epiſcopal government is much changed, and the beginning of its change was not of late dayes: for in the fourth Century the Biſhops and Presbyters began to advance Arch-presbyters and Arch-deacons to ſome part of the exerciſe of the Eccleſiaſtical government. The firſt Arch-deacon we read of was *Cecilianus*, who reproved *Lucilla* a rich and proud woman, which being thereat vexed, became afterward a zealous promotrix of the Schiſm of the Donatiſts. The firſt Arch-presbyter, that I can remember to be mentioned by the ancients, was *Baſile*; who being made Biſhop, offered that honour to his old friend *Gregory*, after the Biſhop of *Nazianzum*. But theſe were at that time but in ſome Churches, *Sect.* 12. *Optat. adverſ. Parmenian. l.* 1. *Greg. Nazianz. in laud. Baſil. orat.*

and acted onely in place of the Biſhops and Presbyters and at their pleaſure; whereas their power in time increaſed, and after ſome hundreds of years, the Canons gave them an ordinary juriſdiction, erected their Courts, added new names of Eccleſiaſtical judges, as Deans, Chancellors, Commiſſaries, *&c.* and filled them with numerous attendants, which were moſtly to live by the ſins of the people. If theſe had been Officers onely of the civil magiſtrate, to execute the power which is proper to him over all perſons, and in all cauſes Eccleſiaſtical, the Church could not in reaſon have been charged with their miſcariages: but becauſe they exerciſed with the former, acts of the power proper to Biſhops and Presbyters, and in which the civil magiſtrate had onely a ſuperintendency over them, all their miſdoings were aſcribed to the Biſhops and the Clergy: their Courts heard the cauſes of excommunication, adjudg'd a perſon to excommunication, and cauſed a Presbyter, no judge in the cauſe, to excommunicate the party: whereas Chriſt by his Apoſtles made them judges in his place as well to hear the cauſes of the ſpiritual cenſures, as to execute the ſame by the ſentence of excommunication. The ſpiritual cenſures are ſpiritual remedies, and the Paſtors of the Church, are under Chriſt the Phyſicians; how then can it be congruous, to imploy one that is no Phyſician to ſearch and take knowledge of the diſeaſes of the Soul, and leave only the application of the remedies to the Phyſicians? in the hearing of the cauſes of ſpiritual cenſures, paſtoral acts are to be exerciſed, as of teaching, of redargution of ſin, and conviction, which prepare the offendor for the due and profitable receiving of the ſpiritual Phyſick; which acts are all wanting where a perſon that is no Paſtor condemneth a ſinner to be excommunicated by a Paſtor.

There is another miſchief that accompanies the mixture in one and the ſame perſon of the exerciſe of acts purely miniſterial and acts proper to the civil magiſtrate in ſpiritual cauſes (as it is in Arch-deacons and the like) that is, commutation of penance, (as to take ſo much money, a Cow, a Horſe, and the like, as it hath been uſed) be it in pretence of giving it to the poor, where ſuſpenſion or excommunication was by

the Apostolical ordinances to have been exercised. If the power proper to the ministers, & the power proper to the magistrate were in distinct persons, this too frequent abuse would be well avoyded; For the sole spiritual power is not to medle with body or purse: Cudgelling, whipping, imprisoning fining scandalous sinners were not at all in use before the times of Christian Emperours. And as to the redemption of the wholesome severities, which the pænitents were enjoyned willingly to exercise upon themselves, it was not used until about the end of the fift Century.

I might mention other mischiefs, as the intollerable abuse of excommunication for very small offences (of old condemned in the Canons of the Church) under pretence of contumacy, or the like: But I am weary of raking in this puddle, where the many dependences upon those Courts seemed to require exorbitances, that every one might have a tolerable livelyhood. If the excrescencies, which the corruptions of the times made to adhere to the primitive Episcopacy, were cut off, and the spiritual jurisdiction restored to the Bishop and Presbyters, it is not to be doubted, but that our brethren who dislike the Episcopacy in its present constitution, and the more, because they took an oath (whether well or ill I let go) to endevour the abrogation of it, would be abundantly satisfied with the Apostolical Episcopacy, where one was ordained for the union & strengthening of the jurisdiction of Presbyters: for the defence of which Episcopacy, they had taken a former oath in the solemn Protestation, which, as taken lawfully and in lawful things, maketh all contrary oaths unlawful to be after either taken or kept.

Concil. Aurelian. 5. c. 2. & Leo. Epist. 87.

Although the Apostles ordained no governing Elders besides the Bishop and preaching Elders, yet the primitive Episcopacy will well bear, that some lay Elders be joyned to the Presbytery, and in every parish, (where fit persons may be had,) to help the Bishop and Presbyters in the inspection of manners, in the instruction of the ignorant, in brotherly admonitions and reproofs, and in giving notice to the Bishops and Presbyters of the scandalous offences, to be proceeded against in an Ecclesiastical order, and also to represent the people and vote for them; where their consent is requisite.

Νῦν δὲ τοῖς μὲν ἀμελεστέροις τῶν πρεσβυτέρων τοῦτο (*i.e. munus baptizandi*) ἐγχειρίζομεν, τὸν δὲ διδακαλικὸν λόγον τοῖς σοφοτέροις, ἐκεῖ γὰρ ἐστὶ ὁ πόνος καὶ ὁ ἱδρῶς, διόκαι αὐτὸς φήσιν, οἱ καλῶς προεστῶτες πρεσβυτέροι διπλῆς, &c. μάλιστα οἱ κοπιόντες, &c. *Chrysost. in 1 Cor. hom. 3.*

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Here I deſire it may be noted, that when I ſpake of Presbyters which were the Senate of the ancient Biſhops, I underſtood not all and every one ſubject unto the Biſhop, but the more ancient, grave, pious, learned, diſcreet and moderate of them; for ſuch were the City Presbyters in the old times which alone uſually and moſtly were the Biſhops aſſeſſors in the ſpiritual judicature, and which therefore in ſome places and ſpecially in *Rome* obtained the name of Cardinal Presbyters.

Conc. Neocaſar. cum Ep. 7. Zachariæ papæ ad Bonifac. c. 4. & c. 15. Et Concil. Meldenſ. an. 845. c. 54.

Sect. 13. Some diſlike the civil honour wherewith godly Kings have dignified our reverend Prelates: truely, if the taking of it had made them leſs able to fulfil the office of preaching the Goſpel, or did widen the diſtance between them and the Presbyters, or made them leſs acceſſible by or condeſcending to their flock, or eccliſpſed the veneration due to their Cō-presbyters, or involved them in civil affaires, which all the ancient Canons forbid, the addition of that honour were not to be liked: but it is evident enough to the eye of every impartial judgement, and the lives of many moſt holy Biſhops have made it good, that if any of theſe evils happen'd from the receiving of that dignity, as too often hath been ſeen, it proceeded from the evil of the perſon, and not from the innocent honour, which was conferred upon them by pious Princes out of their love to Chriſt and his Ambaſſadors, the better to preſerve them from the contempt of the wicked, (who regard no goodneſs beſides the civil and worldly) and to enable the better to maintain the great intereſt which in civil things belongs to the Eccleſiaſtical eſtate, and that the great Council of a Chriſtian Kingdome ſhould not ſit without giving the Ambaſſadors of Chriſt an honourable place and priviledge among them, that in them Chriſt might be ſeen to be the more preſent, and their ready ſpiritual Council might prevent ſome proceedings not well agreeing with the intereſt of religion and the laws of Chriſt, which without them might more eaſily happen. But what was done in a heat, may be undone in a milder temper. *Irenæus* who was born within very few years after the deceaſe of the Apoſtles faith, that the Church nouriſhed ſuch presbyters, of whom the Prophet ſaith,

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I will give thy Princes in peace and thy Biſhops in righteouſneſs, where this ancient Father doth ſhew that Biſhops be princes. And ſo doth *Hierom* upon the place, the prophet (ſaith he) calleth the future princes of the Church Biſhops. *Eſa.* 60. 17. It is then very congruous that the Chriſtian Kings ſet over *Secund. 70. interpret.* theſe Eccleſiaſtical princes, and by their miniſtery made partakers of the cæleſtial dignities, ſhould in a certain way of retribution dignifie them with ſome eminent degree of civil honour, which cannot be well ſupported without ſome proportionable revenue.

The Holy Scripture tells us, that it is a more bleſſed thing to give, then to receive: Surely God would have every of the presbyters of the Church enabled for that bleſſed work of giving, over and above a convenient maintenance for Wife and Children, which the Apoſtle ſuppoſeth to be in their families, for whom they are bound to provide, or in the judgment of the ſame Apoſtle to be deemed to have denied the faith, and to be worſe then infidels. And if every Presbyter ought to be thus provided for (if poſſible) then the elder Brethren ſhould have a double portion, beſides the proportion which their civil dignity doth require; and where any of the reſt are indued with more excellent miniſterial gifts, it's very convenient they ſhould have a larger meaſure of the matter and inſtruments requiſite for the full exerciſe of their more excelling vertues. What the revenue of the reverend Biſhops is, I do not know, but I have good reaſons to aſſure me that it is not exceſſive, at which any would grudg or envy, except the ſacrilegious truckers, which would have the reverend Clergy live upon their leavings and ſcraps. Certain it is that the maintenance of many hundreds of Presbyters is ſo ſmall that they can ſcarſe feed and cloath their Families, ſo that when they die, many Hoſpitals might be filled with their poor Wives and Children. And if no better proviſion be made for the poor Cures and Vicarages, it were an eminent work of charity to erect and endow Hoſpitals proper to poor Miniſters Wives and Children. This ſtarving of Chriſts Ambaſſadours is the ſhame and great ſin of the Kingdome: But now it is the hope and expectation of all good men, that his ſacred Majeſty and the

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most honourable houses of parliament will provide a remedy for this miserable disease of the Church, for it's onely an act of parliament that can surely, sweetly, and fully cure it.

Sect. 14. There be not a few who complain against the canonical oath: concerning which I can find no mention until about the year 813. wherein the Fathers of the second Council of *Cabilon* say, it is spoken of certain of our brethren that they compel them whom they are to ordain to swear that they will do nothing against the Canons, and that they will be obedient to the Bishop, *&c.* which oath because it is dangerous; we do all with one consent ordain, that it be prohibited. A Canon of a Council celebrated *an.* 1355, comes to my mind, which saith, left the faithful (who the divine piety was mercifully pleased to put under a light burthen and a sweet yoke) should be burthened with the weight of sin, by reason of their transgressions against the Canons; we ordain that the provincial constitutions of our predecessors, and those which shall be hereafter made, oblige not the trangressors to sin (*ad culpam*) but onely to punishment (*ad panam.*) Whether the moderation of these Synods be worthy of imitation, I leave to others to judge.

Sect. 15. Many have entertained a great fear, which hath alienated their minds from all Episcopacy; namely, that an innumerable company of unnecessary and burthensome ceremonies be inseparable concomitants of Episcopal government. Indeed the fear is not vain and without ground, if we respect the degenerated Episcopacy, as it is, if we regard the primitive, which hath and will be contented with very few, if need be. Witness *Gregory* the great, who saith, that it was the custome of the Apostles, to consecrate the Eucharist, using only the Lords prayer; with him agrees *Walifridus Strabus*; it is the relation of our Ancestors (saith he) that the Mass was wont to be made in the first times as now in the Good Friday, *i. e.* after the Lords Prayer, and the commemoration of Christs passion, as himself hath taught us, the communion of the body and blood of our Lord was given to all that were prepared. About forty years after the death of St. *John* the Apostle, *Justin Martyr* relates, that when the people of the City and Countrey

Greg. Epist. l. 7. Ep. 63.

De rebus Eccl. c. 22.

In Apolog. ad Anton.

Countrey adjacent met together on the Lords day, the Reader read out of the Apoſtles and Prophets, and then the Preſident made a Sermon upon the Scripture then read; which ended, all ſtood up to prayer; which done they kiſſed one another: then bread and wine and water were offered to the Preſident; which he having received prayed again, and gave thanks as he was able; which ended, the people ſaid, *amen*. Then the Deacons gave the conſecrated bread & wine and water to every one preſent to receive, and they carried the ſame to the abſent. Here we have the ſubſtance of the ancient Liturgy of the Church in uſe at that time, ſhort and ſweet: Where the Lords prayer was not alone uſed in the conſecration, as in the Apoſtles time, but alſo the Biſhops prayer, whereof the words [as he was able] may imply, either that he prayed as well as his memory would ſerve him to utter a premeditated prayer without book, or that he prayed as devoutly as he could, which is the beſt conſtruction of them. So that hence it may not appear whether it was a read, or a premeditated and memorially delivered prayer. The ſame old author ſaith concerning Baptiſm; as many as believe thoſe things to be true which have been told and taught them by us, and promiſe to live accordingly, are inſtructed to pray faſting for the pardon of their ſins, we faſting and praying with them; and then they are by us brought to the water and regenerated, as we our ſelves were, in the name of the Father and our Saviour Jeſus Chriſt, and of the Holy Ghoſt, being waſhed in the water: Then we bring them to the Brethren who are met together making common prayers for themſelves, the baptized, and all other whereſoever, *&c.*

We are to note that he mentions a *Reader*, which whether he were a Presbyter or a Deacon, or a diſtinct degree inſtituted by the Church, cannot be gathered from his writings which are now extant. In the end of the ſecond Century the Reader appears to be a diſtinct degree; the ordinations of Hæreticks (ſaith *Tertull.*) are raſh, light, unconſtant, therefore one is with them to day a Biſhop, and another to morrow, he is to day a Deacon which ſhall be the next day a Reader, he is to day a presbyter which is the next day a Laick. And it is *De præſcript. hæret. c. 41.*

* 2. *Epist.* 5. & l. 3. *Ep.* 22. to be seen in *Cyprian* about the year 250, that he ordained *Aurelius* and *Saturus* Readers in his Church, and *Optatus* a sub-deacon. At the same time *Cornelius* Bishop of *Rome* (writing to *Fabius*) saith, that in the Church of *Rome*, there were of Presbyters forty six, of Deacons seven, of sub-deacons seven, of Acolythes 42, of Exorcists, Readers, and Porters 52, of Widows and Poor above 1500, all which the Church fed.

Apud Euseb. l. 6. c. 42.

Here we find Exorcists and Readers (both which were in *Justin Martyr's* time about the year 150) to be reckoned among the Clergy of the Church of *Rome*, and the Reader distinguished from the Presbyter and Deacons. After this, about the year 400 the distinct ordinations of Bishops, of Presbyters, of Deacons, of Sub-deacons, of Acolythes, of Exorcists, of Readers, and of Porters or Dore-keepers, and of Singers, are set down in the fourth Council of *Carthage*. It must not be imagined that any of these, besides a Presbyter and Dore-keeper, was in every Parochial Church, but only in the Cathedral or mother Church of the Dioceſs, and in some such parochial Churches as were able to maintain a greater or lesser number of them. And therefore it seems hard to lay upon one minister in the parish Church the burthen of all the offices, to be born by himself alone, which in the Cathedral were executed by many. As to read every Lords day all the service first and second, being a thing above the strength of most, if the Sermon be not omitted; as the Bishops and Presbyters bordering upon the times of the Apostles, with the peoples consent, committed the office of reading the holy Scriptures in the Churches to men of an inferior ordination, so their successors shortly after committed the office of teaching the Catechumens to the like persons, but more learned and apt to teach. Both these (as also some others) were separated from the Laicks and destinated for the Presbytery: They were the Bishops and Presbyters Scholars, bred up by them for the high and sacred ministery, and advanced thereto, if they became capable, and the Church had need of them. So that Readers and Catechisers were incomplete preachers of the Gospel, until by the higher and divine ordination Christ breathed upon them, giving them the Holy Ghost, which made them com-

Conc. Carth. 4. c. 1. ad 10.

complete preachers; who do not perform a complete act of preaching, unleſs with the publiſhing of the text, wherein the Readers help them; they alſo publiſh an expoſition and exhortation thereupon, as *Juſtin Martyr* did, and the ſucceeding ancient Fathers; who grounded their Homilies, or Sermons upon a portion of the Scriptures then read before them. One ordinance of God is not to be made to thruſt another out of the Church, but reading and prayers, and preaching, *&c.* ought to be ſo proportioned to the time appointed for them, and the ſtrength of them that officiate, that no neceſſity, that may be prevented, may compel to the omiſſion of any divine ordinance that ought to be performed. In the ſixt Council of *Conſtantinople* (at which time much corruption was crept into the Churches) the Fathers preſent in it commanded, that the Biſhops and Presbyters ſhould dayly preach, eſpecially on the Lords day. It is commanded by another Council, that if a Presbyter cannot preach by reaſon of ſickneſs, that a homily or ſermon of one of the ancient Fathers be read by the Deacon. In another Council, its thus decreed; that if the Biſhop be not at home, or is infirm, or is not able for ſome other cauſe, yet never let on the Lords days or Feſtivals any want to be of one which may preach the Word of God, ſo as the vulgar people may underſtand. The Primitive Biſhops were preaching Biſhops, and uſually preached every Lords day (as we ſee in *Juſtine Martyr*) and in Feſtival days in the principal faſting days in *Lent*, as we find in *Ambroſe*, *Chryſoſt*. *Auguſtine* and others.

Can. 19. *Conc. Vaſenſ. can.* 4. *ſub Leone.* 1. *Concil. Matiſcon. c.* 25. *circa an.* 813.

But I muſt return to ſpeak of the Ceremonies of the Church. The Ceremony of ſtanding and not kneeling in prayer on the Lords days, and the days between *Eaſter* and *Whitſontide*, was in uſe in the Apoſtles days, and inſtituted by them; as *Irenæus* the hearer of *Polycarpus* Auditor of the Apoſtle *John* doth teſtifie. In the time of *Tertullian* about the year 200, many other Ceremonies are mentioned by him, (which we find not in any approved Author before him ſpoken of) and are affirmed by him to deſcend from the Apoſtles; as the ſigning of the forehead of the baptized with the ſign of the Croſs, beſides, the uſual ſigning with the ſame ſign upon ſundry occaſions, the taſting after Baptiſm of milk and honey, the

Apud authorem Quæſtion. Chriſtian. reſp. reſp. 115.

Tertull. de corona militis c. 3.

De Bapt. c. 7. & 18. use of having Suerties for Infants to be baptized, the annointing of the baptised with oyl, Offering for the faithful deceased, which was thus: the friends of the deceased offered bread and wine in their behalf for the use of the Sacrament of the Lords Supper, and the Priest by faith in prayer, in the celebration of the Eucharist, presented to God the Father the sacrifice of Christ once offered by him, and which was in some manner present in the Sacrament, beseeching him for that most holy and perfect sacrifice sake to take away the remainder of sin from the soul departed (which was not taken away in this life) both as to the guilt and inhærency of it, and to grant to the soul the promised present blessed rest, and in the day of judgment, to make the person partaker of the publick justification and possession of full felicity. Before the receiving of the Lords Supper they kissed one another with the holy kiss, the sign of true love and peace; which we are sure was used in the Apostles dayes, and seems to argue strongly for the use of *significant* Ceremonies. The Easter and Pentecost *de bapt. c. 18.* were the set and solemn times of the administration of the Sacrament of Baptism. I need not speak of Confirmation, of the observation of the Feasts of Easter and Pentecost, of the fast in the days of our Saviour's death and burial, of the less *Tert. de jejun. c. 2.* perfect and voluntary fasts of *Friday* and *Wednesday*, which be in part before touched; for my purpose is not to make an exact collection of the ancient rites, but of such as may give some light to see, whence those Ecclesiastical Ceremonies, which have been and partly are used in our Church, took their beginnings.

de Orat. c. 12. As concerning the gesture of the body used in the prayers of the Church, it was kneeling or standing; this last on the *Tertul. l. 2. ad uxor. c. 9. de Monogam. c. 10.* Lords dayes, and in all the Pentecost: For as *Tertullian* saith, it is a most irreligious fact to pray to God sitting before him, unless we upbraid Him that prayer hath wearied us.

De Veland. Virg. c. 11. de pudicitia. c. 9. Ambros. Ep. 70. Nazianz. Epist. 57. Concerning Matrimony; in *Tertullian*'s time, they desired of the Bishops, presbyters, Deacons and Widows, leave to marry; they were married by a Bishop or presbyter, the woman used a Vaile, they joyned their right hands, kissed; and *Tertullian* doth also seem to intimate the use of a ring, it is certain

tain it was in uſe in *Iſidors* time: and before: the Bridegroom (ſaith he) gave a Ring to the Bride, which was put upon her fourth Finger. *Iſidor. de Eccl. offic. l. 2. c. 19.*

We may gather from *Tertullian*, that the Lords prayer was commonly uſed in the publick prayers of the Church; for he calls it the legitime and ordinary prayer, which (ſaith he) being laid as a foundation, we may build upon it the petitions which our particular caſes require. He ſhews, that our private prayers, wherein we expreſs to God our particular wants and deſires, muſt not be loud, nor altogether ſet formes, but prompted to us, without ſuch monitor, by our own hearts, which alone can tell us our particular neceſſities. When we pray (ſaith *Cyprian*) let the Father acknowledge the words of his Son: And we do (ſaith he) the more effectually obtain what we ask in Chriſts name, if we ask uſing his own prayer. The Lords prayer (ſaith *Auguſtine*) is dayly ſaid at the Altar of God in his Church. The fourth Council of *Tolet.* called it a Quotidian, a dayly prayer, and commanded it to be ſaid by the Clergy, not onely on the Lords days, but every day both in the publick and private duty. Concerning prayer, *Cyprian* hath theſe remarkable words; when we ſtand to prayer (ſaith he) our mind muſt be onely upon that it prayeth, and therefore the Prieſt, premiſing a preface before the prayer, prepares the minds of the Brethren; ſaying, Lift up your hearts; that the people anſwering, We have unto the Lord, may be admoniſhed they ought to think on nothing but the Lord: By which words we learn two things; Firſt, that in *Cyprian's* time (which was 250 years after our Saviour's birth) ſet forms of publick prayers were uſed in the Churches. Secondly, that the people had other anſwers beſides [Amen] to make to the miniſter in the ſolemn prayers of the Church. *Auguſtine* diſcovereth what followeth thoſe words of the publick prayers mentioned by *Cyprian*; the Prieſt ſaid (ſaith St. *Auguſtine*) let us give thanks to our Lord God, to which the people anſwered, it is meet and right ſo to do; and then the Prieſt went no ſaying, it is very meet, right, *&c.* *De bapt. c. 9. Apolog. contra gent. c. 30.* *Cypr. de orat. Dom.* *Hom. 42. ex 50.* *Can. 9.* *de orat. dom.* *De bono perſeverantia. c. 13. & de Spir. & lit. c. 11.*

Out of Authors now extant, who flouriſhed in the three firſt Centuries, no more (that I can remember) concerning the

the divine ſervice of the Church and the Ceremonies, pertinent to our purpoſe, is mentioned, then what hath been already touched. But the holy writers of the fourth Century and downward do affirm, both that many other rites have been uſed in the three firſt Centuries, whereof ſome were inſtituted by the Apoſtles (as they write) others by ſome Biſhops of *Rome*, and that many more were added in the fourth Century. One reaſon why the Ceremonies increaſed in the fourth Century may be this; becauſe then the Church more flouriſhed in proſperity, then any time before, and it might be thought convenient that the external glory of the Church ſhould be proportioned to the glory of the Empire now made Chriſtian.

Epiſt. 119. The uſe of ſinging Pſalmes and Hymnes in the Churches, may (as St. *Auguſtine* ſaith) be defended out of Scripture, ſeeing of this we have ſo profitable inſtructions, examples and precepts of Chriſt and his Apoſtles: But the manner of ſinging was various. *Socrates* relateth that *Ignatius*, having in a viſion ſeen Angels ſinging Hymnes Anthemewiſe unto the praiſe of the Holy Trinity, delivered that manner of ſinging Pſalmes unto his own Church in *Antioch*, which was generally received thence by the Greek Churches, and then by the Latines and *Weſt*, firſt by *Ambroſe* in the fourth Century, and after by the reſt of the *Weſtern* Biſhops. The Rubrick in our Common-prayer Book before *Te Deum laudamus* (we praiſe thee O God) hath theſe words; that the people may the better hear, in ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plain tune after the manner of diſtinct reading, and likewiſe the Epiſtle and Goſpel. This Rubrick puts me in mind of a place in St. *Auguſtine's* Confeſſions, where he ſaith, that it was often told him, that *Athanaſius* Biſhop of *Alexandria* made the reader of the Pſalm to ſound with ſo mean bending or turning of the Voyce, that he might be nearer a pronouncer then a ſinger: And in another place he ſaith, when the Brethren are met in the Church, when is it not time of ſinging holy ſongs, unleſs it be the time of reading, or preaching, or of prayer? *&c.* By which words it ſeemeth that the Chapters, Epiſtle and Goſpel were not ſung in thoſe dayes. And in truth any manner of ſinging them ſeemeth

l. 6. *c.* 8. *hiſt.*

l. 10. *c.* 33.

Epiſt. 119.

ſeemeth incongruous. The Fathers uſe to reprove the abuſes which were too often found in ſinging Pſalms in the Churches, eſpecially, that they were many times more pleaſed with the ſweetneſs of the voyce then the divine matter, or when onely a few of the Church did ſing, that they ſo ſung that few underſtood what they ſung. Let the ſervant of the Lord (ſaith *Hierome*) ſo ſing that the words which he reads may more pleaſe then the voyce of him ſinging. It is no perfect ſinging nor pleaſing to God, when mens hearts do not ſing unto the Lord as well as their voyces. I will not ſpeak of ſinging with Organs in the Churches (not that I think that God refuſeth to be heartily praiſed in and with the uſe of them, but) becauſe they were not brought into the Churches until much later times.

In Epiſt. ad Epheſ. c. 5.

The Doxology, Glory be to the Father, to the Son, and to the Holy Ghoſt, for ever, *&c.* is by Sr. *Baſile* proved to be uſed from the Apoſtles times, both out of *Clemens, Rom. Irenæus, Orig. Gregor. Thaumaturg. Dionyſius Rom. Dionyſius Alex.* and the Evening-candle light thankſgiving which had been uſed time out of mind of man, wherein they ſaid, We praiſe the Father, and the Son, and the holy Spirit of God. But this Doxology with the addition, as it was in the beginning, *&c.* was firſt *a* ordained to be ſaid in the Divine Service of the Church after the Pſalms, by *Damaſus* Biſhop of *Rome*, about the year of our Lord 370. He firſt commanded *b* *Alleluia* to be uſed in the Roman Church, following therein the Liturgie of the *Hieroſolymitane* and Greek Churches. *Kyrie eleiſon* and *Chriſte eleiſon*, Lord have mercy and Chriſt have mercy often repeated were in imitation of ſome greek Liturgies received into the Romane Divine Service-book by the authority of Pope *Sylveſter* (about the year 330) ſaith *Radulphus Tugy.* which many years after were omitted, and at laſt reſtored by *Gregory* the great.

Χαῖρε τῷ ἐσ-
φαιρωμένῳ θεῷ,
&c. Baſil. de Sp. S. c. 29.
Ρημάτα ἐπι-
λύχνια ἐυ-
χαριστίας. *Ibid.*
a Epiſt. Hier. ad Damaſum. Conc. Vaſenſ. c. 7.
b Greg. l. 7. Epiſt. 63. & inter Ep. Hier. Aug. de temp. ſerm. 151. de can. obſervant. præpoſit. 23. Gregor. l. 7. Epiſt. 63. Conc. Vaſenſ. c. 9. Radulf. Vigrēſ. de can. obſervant. præpoſit. 23.

The collection of the Epiſtles and Goſpels for the whole year into the form like that in preſent uſe is attributed to *Hierom*, and by Pope *Damaſus* commanded to be read in the Churches.

The Symbole or Creed compoſed in the firſt Council of *Con-*

Rupert. l. 2. c. 21. Strab. c. 22.

Constantinople was by the same Pope *Damasus* ordained to be said or sung after the Gospel. It was received into the Divine Service in *Spain*, by the command of the third Synod of *Tolet*. The reasons brought to prove the Apostles or the *Nicene* Creed to have been said in the Liturgies of the fourth Century or before are of small weight, and therefore I omit them. How *Damasus* can truely be said to have enjoyned the singing or saying of the Creed, and yet that it was not sung at *Rome*, until about the year 1014 is easily answered, if we conceive his command to be directed unto all other Churches subject unto him, excepting *Rome*, for that special reason which *Berno* relates.

Berno de offic. myssæ c. 1. Vide Conc. tolet. 3. c. 2.

Bishops, Presbyters, and Deacons, in the time of the celebration of the Lords Supper, used the white garment, which we call the Surplice; whether it was in use before the fourth Century is not related by any approved author living in those times. Prayers composed after the manner of our Litany are to be seen in the Liturgies of *Chrysostome* and *Basile*. In their time, * glory be to God on high, *&c.* and † holy, holy, holy, Lord God of Sabboth, were wont to be said in the Divine Service. *Chrysostome* saith, that the Bishop was wont often in the time of the publik worship of God, to say to the people, *Peace be unto you, and that the people answered, And with thy spirit. The same author relating how the people did in another part of the Service answer the minister; saying, Let us give thanks to our Lord God, it is meet and right (say the people) so to do, addeth, †why should any marvel that the people should (thus in the publick prayers) speak with the Priest, seeing they send up unto Heaven with the Cherubims and Celestial powers those holy Hymnes? one reason of this is in the same place intimated by *Chrysostome*, which is, to manifest unto the people, that the prayers of the Church are not proper to the minister, but theirs also by joyning with him in them; which is more fully testified by their proper prolation of some part of them, then onely by their presence and saying Amen. Another reason may be the same which the same Father giveth, of the Deacons exciting the people saying, Let us pray, and let us pray more fervently, and the reason

Hierom. l. 1. dial. contra Pelag.
Chrysost. in Matt. hom. 83.
Cons. Carthag. 4. c. 41.
Et vide respons. Leonis 3. ad missos Caroli M. sub Conc. aquisgranens.
** Chrys. in Ep. ad Eph. hom. 14, & 24.*
† Idem in Epist. ad Coloss. hom. 8.
‡ in 1 Cor. hom. 18. & in Ep. ad Coloss. hom. 8.
† Chrysost. in 1 Cor. hom. 18. in 2. Epist. ad Corinth. hom. 2.

ſon is, becauſe the Soul is wont to ſlumber in a long prayer. The Fathers of the Council of *Bracar* require the Biſhop or Presbyter to ſalute the people in due place in the Divine ſervice; ſaying, the Lord be with you; to which the people ſhould anſwer, and with thy Spirit: which ceremony (ſaith the Council) all the *Eaſt* retained as delivered by the Apoſtles. The Song of the three Children was generally received into the Liturgies of the Churches in this fourth Century. It is a tradition that the Hymne *Te Deum laudamus, &c.* (We praiſe thee O God We acknowledge thee to be the Lord, *&c.*) was comdoſed by *Ambroſe*, and ſung by *Ambroſe* and *Auguſtine* after his Baptiſm. *Anaſtaſius* Biſhop of *Rome* enjoyned all to ſtand at the reading of the Goſpel; after which followed the cuſtome of ſtanding at the reading of the Creed.

Conc. toletan. Ep. c. 13.

Hierome writing againſt *Vigilantius* affirmeth, that in all the Churches of the *Eaſt*, when the Goſpel was to be read, candles were lighted the ſun ſhining; not ſurely to drive away darkneſs, but for a ſign of gladneſs.

In the time of theſe laſt named Doctors, the Feaſts of Saints were more in number, and celebrated with more ſolemnity then in former times. Therein the Feaſt of our Saviours Nativity was generally obſerved, and in the ancient Fathers ſenſe, ſaid to be inſtituted by the Apoſtles; whereas no approved Author of the former Centuries make mention of it. *Chryſoſtome*, in a ſermon of his preached by him not long before the year 400, affirmeth, that Feaſt not to have come to the knowledge of the Churches among which he lived, but ten within years before the preaching of that Sermon. And many Learned men collect from *Tertullian*, that in his time no other Feaſts were commanded to be celebrated in the Churches (that he knew of) ſave onely the Lords day, Eaſter and Pentecoſt.

Chryſoſt. ſerm. in natalem.

Tert. de idololatria. c. 14. Vide Georgium in locum & alios.

I ſay not this out of any diſlike of this holy Feaſt, or any other, which we receive from thoſe ancient times, (which without the adherent abuſes, I do heartily wiſh to be celebrated with due ſolemnity) but by this example to ſhew, that every thing had not a beginning in the Apoſtles time, which is affirmed to be thence derived and deſcended by the teſtimony of ſome Fathers, who were both in this matter and other

Ubi multorum ſtrages jacet ſubtrahendum eſt aliquid ſeveritati, ut addatur amplius charitati, vide canc. Rom. 3. an. 1099.

things deceived by the counterfeited Canons and constitutions, and other writings bearing the names of the Apostles, or *Clemens Romanus*, or *Dionysius Areopag.* whereof none were written before the year 300, yet being not well examined were received as genuine by *Epiphanius*, and some other old Doctors of the Church.

Sect. 16. We read in this fourth Century of divers consecrations and benedictions which we do not read to be used in the former times, as of consecrated Churches, Altars, Paschal, Wax-candles, *&c.* and we find therein more regard and honour given to [a] relicks of Saints, to the sign of the Cross, to the [b] Altar or Communion Table, the Bible, and the [c] Vessels used in the Divine Service and the like, then we can see to be given them in former ages; yet piously without passing the bounds which in those things Christian religion had determined, excepting perhaps in some particulars which humane frailty might extort from them. Willingly to break the holy Communion Cup, who can say but that it is a very great offence? it was (as it was said in *Athanasius*) to do impiously against Christ, to commit a sin then which none was greater.

Against the Carelessenes of these times in the administration of the Lords Supper, the saying of *Augustine* is worthy of observation: with what care or solicitude (saith he) do we observe, when the body of Christ is ministred unto us that nothing of it fall to the ground from our hands. It is likely that *Tertullian* spake before him to the same purpose: we take it heavily (saith he) that any of our Cup or Bread fall to the ground. *Gregory Nazianz.* (treating of the Birth of our blessed Saviour) saith, Adore the Manger (wherein he was laid.) The cross and the sign were had in no less honour: Without the sign of the Cross (saith *Augustine*) neither Baptism, nor Confirmation, nor the Lords Supper can be rightly (as to the customes and Canons of the Church in those times) performed. The Cross was kissed, people fell down before it; [d] adored it: yet *Ambrose* saith of *Helene* the mother of *Constantine* the great, that she found the title (of the Cross) and adored the King (Christ) surely not the wood; that is the errour of the Gentiles. *Minutius* long before *Ambrose* said

in

a *Chrysost. in Epist. ad Rom. hom.* 32.
b *Nazianz. in laudem Gorgoniæ & in laudem Basilii.*
c *Chrysost. in Eph. hom.* 3. *In Epist. ad Orthodox. & in apolog.* 2.

August. hom. 26. *ex* 50. *Et Cyrill. Catech. Mystagog.* 5.

Nazianz. orat. in Christi nativitatem. Hieron. ad Marcellam ut commigret Hieros. Idem in Epitaph. Paulæ.
d *Paulinus l.* 2. *Epist.* 3. *& Chrysost. in act. hom.* 12.

in the name of all Christians, we do not worship the Cross.

We see then, that in those days the Cross was adored by Christians, and yet that it was not adored by them: It was adored by an Ecclesiastical adoration, which was wont to be exhibited to things or persons accounted excellent, by reason of some dignity and notable usefulness, in being occasions, causes or instruments of some very singular benefit; it was not adored by an adoration proper to God, nor was it made either improperly or analogically or by accident partaker thereof. *Augustine*, mentioning *Abrahams* adoring the Ancients of the people of the Land where he sojourned, saith, that therein he did not transgress Gods command; who did onely forbid men to serve the creature with the service and adoration called *Latreia*. So *Augustine*. *Latreia* is when the Divine excellencies are the objects of the adoration, and the outward acts of adoration, are symboles of the submission of the heart to them. The ancient Fathers did not of their own heads make a creature to supply the place of any Divine person, (as men do, and may make a fellow-creature to supply the place of another, and perform such acts of veneration to it as are due to the person represented, such be the statues of Emperors, and perhaps images and relicks of friends and benefactors) Nor did the Fathers offer so to couple any creature unto the Divine person of our Saviour to partake in some sort of his adoration, as his apparel, when he lived on earth, was by conjunction with his body made neer to his person, even, (as many judge) to an accidental participation of his Divine adoration. It cannot be proved that it was the intention of the Church in those times, to exhibite the external acts of divine adoration unto God, in, by, or through any created thing as co-subjects or co-objects of them: in all which cases the inward adoration proper to God is in some sort rendred to the co-adored creature. The intention of those holy men was to adore the cross onely with an ecclesiastical adoration, and so adore it for the sake of Christ, and for the benefits sake redounding from the cross of Christ. They adored its excellency, which consisted in being an instrument of the meritorious triumph of Christ, and in adoring, they professed

Aug. contra Faustum Manich. l. 20. c. 21.

Super Genes. quæst. 60.

Concil. Constantinop. quinto-sext. Can. 73.

fessed a service convenient to it, in order to the commending and maintenance of that its excellency: onely a created excellency was the object of this adoration. When Christian subjects exhibite to the King acts of civil worship or adoration, as kneeling, *&c.* they do this from a dutiful affection to God, and a like affection of love to their prince, which is Gods Vicegerent; yet they do not perform those individual acts of adoration to God, in, by, or through him, that is, they do not perform them to God and the King, as two distinct objects of one and the same external, and of two diverse inward adorations, but terminate them onely in the King. It is true, that the Fathers many times seemed to present the same individual acts both to God as symbols of their inward adoration of him, that is, of their affection of submission to the divine excellencies, and also to the cross as symbols of their inward adoration of it, that is, of their affection of service to its excellency, so uniting two inward coordinate adorations in one and the same external adoration: but whether so near a conjunction between the Divine and Ecclesiastical adoration, (if used indeed by them) proceeded from humane frailty, or may be defended by the Holy Scriptures, or be not dissonant to them, I refer to better consideration.

What hath been said of the adoration of the cross, may be easily applied to the like adoration of the relicks of Saints, of the Altar or Communion-Table by bowing, *&c.* of the book of the Evangels by kissing, *&c.* and the like, which were used in the same time. It may be easily discerned that these adorations of the Cross, Altars, Evangels, Relicks, and the like Ecclesiastical worshipings were very lubrick, so that it was a difficult matter to stand upright in them, and not to fall to superstition or idolatry, as too many Churches did in after times. The bowing to the Altar, which was done for the sake of the Sacrament (which was much more to be partaker of the same adoration) when it became idolatrous, it easily advanced the Heresy of Transubstantiation. The degeneration likewise of the adoration of the Cross and Relicks added to the former brought in, in subsequent times, the idolatrous adoration of images.

Chrysost. in 2 Cor. hom. 20.

St Basil. Liturg.

Liturg. Chrys.

Chrysost. in 2 Cor. hom. 20.

And

And all theſe idolatrous adorations brought in the idolatrous adoration of the name of Jeſus, either prolated or written; but not before about the year 1300. Our Church admitted this laſt adoration of the name of Jeſus purged as much as might be from idolatry and ſuperſtition, reſtraining alſo the bowing to the naming of that comfortable name in the Divine Service. Yet it is a ſlippery Ceremony, and made the more ſlippery by the gloſs of ſome of our own Divines upon *Philip.* 2. Whence they would prove the bowing of our knee due to that bleſſed name Jeſus, affirming the Fathers ſo to expound that Text. To ſpeak in ſober ſadneſs and truth, there is not one Father that ſo expounds it, although you produce the Catalogue of the Fathers to ſweet and holy *Bernard.* There is not one Orthodox Author in all the length of that Catalogue of Fathers, who ſpeaks of any adoration given or to be given or exhibited to that moſt ſweet name Jeſus. The places produced by ſome late School-men out of the Fathers to make good their novel expoſition of that place in the Epiſtle of the *Philippians*, (which our men believed, and were thereby deceived) have in them very ſmall appearance of proof, and nothing truth, as the inſpection of the places themſelves, (and eſpecially if compared with other plainer places of the ſame authors) will manifeſtly diſcover. All the latter School-men maintain that adoration of the good name Jeſus, whether ſpoken or written, but all have not the braſen Foreheads to produce the ancient Fathers as Patrons of it, or to expound the foreſaid text to prove it a duty. Let *Vaſques* a Learned Jeſuite be heard; where it is ſaid (ſaith he) in the name of Jeſus let every knee be bowed, (ſo many Ancients read the text) *&c.* by name, not the word [Jeſus] but the thing it ſelf, that is, [Chriſt] is underſtood. And a little after he ſaith, out of this place it is not ſufficiently proved, that any honour (no not by accident) is to be exhibited to the word [Jeſus] writen or ſpoken, as to an image with its prototype. Therefore although there may be an innocency in thoſe adorations uſed in the right manner and ſenſe, yet it is hardly preſerved, (I had almoſt ſaid morally impoſſible) by the vulgar: it is ſo eaſie a lapſe from the uſe of one of them to fall to the uſe of the reſt, and then to the abuſe

Conc. Lugdunenſ. an. 1374.

In p. 3. q. 25. diſp. 111. c. 11.

abuse of every of them: For those Ecclesiastical adorations of the altar, Evangels and the name Jesus are used mostly in the time of divine service, when the like external acts of adoration are exhibited to God, which near conjunction in time and place, between the one adoration and the other, and the beholding the same acts of worship to be done to God and a sacred thing, doth puzzle the ignorant and unwary that either his zeal is as much to the creatures adoration, as to the Creators; or mingles in his mind both the adorations, whereby the best is debased and corrupted.

Some may say, may we not bow to God, and kneel to him at the altar, without danger? It is soon answered; That without doubt we may, and must do so, and in so doing, our mind doth not intend the altar, as the object of our bowing: The danger is in bowing to the altar, for then we make it the object to which we bow.

It may be demanded if the Magistrate make the naming of the name Jesus, the name of the Saviour of the world, to be a sign when, in the divine service, we must bow to the person of the Lord Jesus, God and man, and not to the name Jesus, may we not without danger so do? I answer, first, That it is our duty to bow our hearts, and also in convenient time and place, to bow our bodies to the man Jesus Christ, in the unity of the divine person. And this is intended in *Philip.* 2. Secondly, to bow our bodies at the naming of the name of Jesus is no duty that we are bound unto. It is indifferent then to bow or not to bow, as it is at the naming of the name of Christ. Thirdly, if the magistrate command us either at the naming of the name Jesus, or at the naming of the name Christ in the divine service, to worship Christ, God and man, by bowing unto him, and not intending the name [Jesus] or [Christ] as an object of our bowing, it is our duty to obey our Superiours command. Fourthly, from the bowing [at] the name the vulgar easily fall to the bowing [to] the name.

These adorations of the Cross, *&c.* inward and outward may not be counted divine or properly and of their own nature, religious, because no rule of true religion doth require them,

them, but they are properly Eccleſiaſtical, becauſe the Churches did ſometime create them; and as things Eccleſiaſtical, and things any way made pertinent to religion, are counted religious things, ſo may theſe adorations be accidentally called religious. There is not that kind and degree of excellency in the Croſs, Communion-Table, or name Jeſus, or in any ſuch ſacred thing, which may in proper ſenſe merit and require that mental regard from us, which ſhould of right be teſtified by thoſe acts of worſhip. Neither do we find that the Churches acknowledged any obligation upon them, to make any Canon requiring thoſe adorations, but onely, as circumſtances then were, a congruity to command their uſe: under which command and judgement of the Church, individual perſons were to acknowledge thoſe ſacred things worthy thoſe honours. Wherefore if it pleaſe our Superiors to continue the uſe of theſe Ceremonies, which are ſo eaſily abuſed, it will be very neceſſary to ſtate and determine the right uſe of them, and to point at the dangers to be avoided, and to command that the cautions be at ſet times read in the Churches, that none may erre for want of knowledge, or by forgetfulneſs.

The diſcreet followers of the holy ancient Fathers of the Church are worthy commendation, but their apes are ridiculous. To ſow the foul raggs of ſome late ſlovenly Schoolmen to the comely garment of our Church (as the miſinterpreters of the text in *Philip.* 2. have attempted) is an act diſgraceful to the authors, derogating from the honour and dignity of our dear Mother and introductory of unwarrantable adorations, being pretended to be commanded by Almighty God. For, if it be once obtained that the adoration uſed to the name Jeſus is of divine inſtitution, it will by the neceſſity of like reaſon follow, that the bowing to the croſs and the Communion-Table, and eſpecially, to the holy bread and wine, is a duty which of divine right doth belong unto them.

But it is time to proceed to ſpeak of ſome other Eccleſiaſticall Cuſtomes of the fourth Century, whereof one was derived from former times, that in the Churches no Our Father was ſaid in the prayers, ſo long as the Catechumen and *Sect.* 17. *Chryſoſt. in 2 Cor. hom.* 2.

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Concil. Leodicen. can. 19. Ex Chrysost. in Eph. hom. 3. Aug. de temp. ser. 38. Amalar. de Offic. miss. c. 19. Vide concil. Valentin. c. 1.

Penitents (for whom special prayers were made) were permitted to stay in the Church. After their departure out of the Church began the *second divine Service* and prayers proper to the faithful, among which was the Lords Prayer, most of the rest were subservient to the blessed Sacrament of the Lords Supper. When that Sacrament was to be administred (which was then usually every Lords day) they offered bread and wine for the use of the Sacrament (instead of which we have offerings for the poor) and the Bishop or Presbyter went from the Pulpit or place where he prayed for the penitents or his seat, to the Communion-Table; where it is to be noted, that he had not so long and difficult a journey to go, as in most parochial Churches the minister hath, to pass from his reading Pew or Pulpit through a throng of people to the holy Table, and therefore there is good reason to spare him that labour in the days wherein is no Communion.

Conc. Ancyram. can. 6. & 25. Conc. Nicen. c. 11.

Persons excommunicated were not received into Communion of any Prayers in the Church, no not with the Catechumens, until they had humbled themselves before the Bishop, and earnestly besought that they might be made partakers of his councel, concerning what was needful to be done by them, to the perfecting of meet repentance in them, and whereby they might give sufficient proof thereof, for the satisfaction of the Church offended by their transgressions, promising to follow his counsel, and to perform the enjoyned *pennance*. Upon this serious petition and promise the Bishops and Presbyters enjoyned such works of unfained humiliation to be done by them, as they thought most agreeable for their case and condition, and praying for them admitted them to the number and order of the Penitents. When these had fulfilled the enjoyned works of humiliation to be performed by them in that order, then they were admitted to the Communion of the prayers proper to the faithful, and after the works of repentance, which were commanded to be done by them in that rank, they were admitted to the Lords Supper, wherein was the perfection of Communion. If any Penitent in the course of humiliation was in an eminent and imminent danger of death, it was alway provided by the Fathers of the Church

Conc. Nicen. c. 12.

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that perfect Communion with the Church of God (without which Church is no ſalvation) ſhould be granted him in the participation of the body and blood of our bleſſed Saviour, except the governours of the Church had obſerved in him a very notorious defect in fulfilling his duty; of which yet if there was any the leaſt probable appearance of repentance, he was not denied the neceſſary *viaticum* (as the Council of *Nice* calls it.) The beſt men ready to depart to a better life deſired and took this cæleſtial meat for their comfort and refreſhment in their paſſage to God.

Some miniſters are ſo ſtrict and parſimonious in giving the Holy Sacrament, that they deny the ſame unto a conſiderable part (yea often, to moſt part) of their pariſh, which before had been admitted to it, without uſing the method preſcribed by our Saviour in *Matth.* chap. 18. verſ. 15, 16, 17. Which text requires publick accuſation and proof in the preſence of the governours of the Church, and their publick condemnation before the publick execution of ſo high a cenſure. They are alſo ſo hard hearted to dying men, earneſtly deſiring that ſoul-confirming & moſt refreſhing *viaticum*, that although they cannot truely before God and men, (if put to it,) aſſure it, that they remain in a ſtate of ſin inconſiſtent with any degree of ſaving grace, (as in caſe of denial, they ſhould be upon good grounds aſſured) yet they can be ſo uncharitable and unmerciful, as to deny it unto them. Theſe extreams on the one hand, and on the other hand, partly the not forgotten great abuſe of the holy cenſures by Chancellors and Commiſſaries, partly the late ejecting of the ſet publick formes of prayers out of the Churches, and partly the general contempt of all the holy ordinances ſpread over the Kingdomes by the ſeveral Sects brought in and maintained by the Regicides, to ſtrengthen and perpetuate themſelves, (if they could) in their moſt impious uſurpation and tyranny, theſe (I ſay) have made the Communion of Saints in the publick prayers, and the holy Sacraments, to be of very ſmall eſteem with moſt; inſomuch, that very many are brought to believe, they may go to heaven, notwithſtanding the neglect of them; for which moſt peſtilent diſeaſe, if ſeaſonable and convenient

medicine be not found out and wisely applied, the Church of *England* will be uncapable of receiving any benefit by the meer Ecclesiastical Discipline; and the onely restraint under God against the growing sad effects of irreligious profaness will lie in the sole power of the Regal auctority.

Sect. 17. What gesture of body was used in those ancient times in receiving the holy Communion, whether standing, or kneeling, or at some times the one, and at other times the other, is not very clearly and expressely set down by the writers of that age, that I can remember. This onely is certain, that they did not kneel in the receiving of it on the Lords days, because it was against a Canon of the Church, to adore God by bowing of the knee on those dayes: It is probable, that on other days (except in the *Pentecost*) they received kneeling, for St. *Hierom* saith, that it was an Ecclesiastical Custome to bow the knee to Christ, which we may understand to be in the receiving of that holy Sacrament, as well as in the publick prayers; notwithstanding that this holy Doctor saith in another place, that every one that is subject unto Christ, is said to bend his knee unto him; and citing the words of St. *Paul* [at the name of Jesus every knee shall be bowed] addeth, that the words do not pertain to the knees of the body, but to the subjection of the mind, and inclination of the soul, and obsequiousness of the heart to God: Which this most learned Father would never have said or written, if the Custome of the Church had been in his time to kneel not onely unto Christ himself, but also to his name Jesus, or if he had thought that this place of the Apostle did signifie it to be every mans duty to make the name Jesus a co-object with Christ of his adoration by the bowing of the knee, as some of the latter Schoolmen have taught. In the time of St. *Hierom* and before, the standing in receiving the Eucharist on the Lords day was accompanied with a low bowing of the body even nigh to a prostration; for St. *Augustine* writing upon the 98 *Psalm* saith, none eateth that flesh, unless he first hath adored it. And in the words following he speaketh of inclination and prostration to that earth, that is, the flesh of our Saviour (not considered as apart from, but as in, and with the most blessed Divine

Hieron. in Esa. c. 45.

Idem in Epist. ad Ephes. c. 3.

August. in Ps. 98.

Divine perſon.) *Cyrill* of *Jeruſalem* ſpeaking of the Holy Communion, ſaith, take the body of Chriſt ſaying *Amen*: and a little after, come (ſaith he) to the Cup of his blood, not extending thy hands, but incurving them (κύπτων) and in manner of adoring and worſhiping, ſaying, *Amen*. But now, that the more urgent reaſons, which moved the Fathers of the Primitive Church not to uſe kneeling in adoring God on the Lords days, are ceaſed, it ſeems moſt convenient to kneel in taking the Holy Sacrament, upon what day ſoever we receive it; for the nearer Chriſt comes to us, and the more he doth deſcend and condeſcend in coming to us, yea, and into us, myſtically in thoſe external weak Elements, the more ſhould we deſcend, humble, and debaſe our ſelves by the inward bowing of our ſouls, and the external bending of our knees in the receiving of him, thereby teſtifying our own unworthineſs of that Grace, and commending the exceeding freeneſs of it. In the Kingdome of *Preſter John* they ſtand when they receive the holy Communion. In giving the Sacrament the Biſhop or Presbyter ſaid, the body of the Lord, and the receiver ſaid, *Amen*, ſaith *Ambroſe*. About the year 600, in the Sacramentary of *Gregory* the great, it is ſaid, while the prieſt giveth the Lords body, let him ſay, The Body of our Lord Jeſus Chriſt preſerve thee to eternal life, *Amen*. And in giving the Cup let him ſay, The blood of our Lord Jeſus Chriſt preſerve thee to eternal life. In the maſs of ſome *Armenians* in *Ruſſia*, the prieſt communicating ſaith, By faith I believe in the moſt holy Trinity the Father, Son and Holy Ghoſt. By faith I eate thy quickning and ſaving body, O Lord Jeſus Chriſt; let it be unto me to the abſolution and remiſſion of my ſinnes. And in drinking the Cup, I drink by faith thy holy unmixed blood, blotting out ſins, O Lord Jeſus Chriſt, for the remiſſion of my ſins, and of my Parents and of all the world. Every Communicant of the *Armenians* in *India* goeth before the foot of the altar to receive. It is provided in the Council of *Laodic.* before the year 400, that only the miniſters might go in to the altar, and there take the Communion. In the fourth Council of *Tolet.* it was appointed that the prieſts and deacons ſhould communicate before the

Cyrill. Hieroſol. Catech. Myſtag. 5.

Paulinus in vit. Ambroſ. Franciſc. Alvarus apud Caſſandri liturg. De Sacrament. l. 4. c. 6.

Apud Caſſand. liturg.

Apud Eundem.

Can. 19.

Can. 17.

altar, the ſubordinate Clergy in the Quire, the people without the Quire. This Council drave the people far off from the *railes* of the altar.

Many more Rites and Ceremonies were uſed in the fourth Century, which do not pertain to our purpoſe, and very many more were afterward added, eſpecially in the Roman Church.

Sect. 18. From what hath been ſaid, we may perceive, that the Compoſers of our Divine Service book made choice of the beſt things out of the moſt ancient Liturgies of the Churches, which flouriſhed long before the birth of Antichriſt, leaving many Ceremonies uſed in the primitive times, not very convenient to the preſent ſtate of our Churches, retaining other, that the garment of Chriſtian religion with us might not altogether vary from the ancient form ſo far as it could without prejudice to the body of religion be fitted to us.

Tertullian ſaith, that the ſolemnities and myſteries of Idols gained credit and reputation with men, by the ſumptuous rites and rich ornaments, whereby they were ſet forth and adorned. It is likely that the ancient Fathers, when miracles began to ceaſe, ſaw it expedient (for the removing of ſome of the obſtructions to Chriſtian faith) to add to the divine Solemnities ſome agreeable Rites, whereby the Chriſtian Doctrine might be commended to the rectitude of humane judgment, as not incredible or contemptible, and, it may be, thereby be commended as credible and worthy of good regard. The Schiſmaticks in *Tertullian's* time, (as he ſaith) named the decent Ceremonious Diſcipline of the Churches, a bawd, and counted the proſtration of that Diſcipline by themſelves to be Chriſtian ſimplicity: Whereas in very deed that proſtration of edifying order and Ceremonies, cauſed the confuſion of the holy ordinances among them, and ſluttiſhneſs in the celebrations of the divine inſtitutions; as *Tertullian* noted in thoſe Schiſmaticks, and we ſee now a days in ours. But on the other ſide we muſt remember, that we may erre (as in the defect, ſo) in the exceſs of Ceremonies, or in the choice, or in accounting and compelling others to own them for unchangeable Apoſtolick inſtitutes, or by too rigid preſſing the uſe of every of them, eſpecially upon people of weak capacity,

Tertull. de præſcript. hæret. c. 41.

hum b,

humble, peaceable, and of a ſcrupulous conſcience. *Auguſtine* was grieved to ſee the tranſgreſſion of a Ceremony to be more ſeverely reprehended then the tranſgreſſion of Gods law: his judgment was, that the Ceremonies ſhould not be many, ſo as by them to preſs with ſervile burthens the Church of Chriſt, which God would preſerve free in the uſe onely of few Rites commended by manifeſt reaſons. Antiquity is venerable, yet it may not, ought not continue a Rite or Ceremony in any Church with whoſe edification and peace it is become inconſiſtent. There be but few ordinances meerly Eccleſiaſtical, which have not in ſome Churches become noxious, or at leaſt uſeleſs. And there is a viciſſitude of profit or detriment growing from them many times in the ſame Churches, ariſing from notable changes in perſons and circumſtances.

Auguſt. Epiſt. 119. *Placuit Spiritui S. nihil aliud oneris imponere præter quam quæ neceſſario ſervare oportet. At quidam, hæc nihil curantes, omnem quidem fornicationem pro nihilo habent: De Diebus autem & feriis & inſtitutis, perinde atq; de anima ipſa, decertant, Dei mandata inverrentes, & ſibi ipſis leges ferentes,* per Socrat. hiſt. *l.* 5. *c.* 21. *Edit. Baſil.* 1570.

Auguſtine thought that thoſe obſervances which the whole Church kept, and no diverſity of manners had varied, were ordained by the Apoſtle St. *Paul.* This his thought holds forth a probability and no demonſtration, for he himſelf in ſome place grants, that ſuch univerſal (and *de facto* unvaried) rites might have been made by a general Council, and we may add by cuſtome. Many Ceremonies were univerſal (as many then believed) and unvaried in *Auguſtine's* time, which were in following times, either altered, or altogether diſuſed. Wherefore? ſurely becauſe they ceaſed to be uſeful, or became hurtful. And therefore if St. *Paul* was the author of them, he gave them with conſent of the Churches to be uſed ſo long as they ſaw them to continue ſerviceable, or at leaſt not hurtful to Chriſtian religion. It was difficult in the ancient times to know which rites deſcended from the Apoſtles, and which not, or which were univerſal in ſuch an age by them that lived therein: They many times ſaid ſome Rites to be univerſal, which were ſo onely in the part of the Chriſtian world where they lived, as in the Eaſtern or Weſtern Churches. It was before ſhewed, that many things were ſaid by the Fathers to be of divine or Apoſtolical inſtitution, which were not ſo indeed,

Epiſt. 118.

Socrat. hiſt. l. 5. *c.* 21. *Et Sozom. l.* 7. *c.* 18. 19.

deed, if we ſpeak of divine or Apoſtolick inſtitutes in a proper ſenſe: Sometime what was by one of the Fathers affirmed to be ſo, was by ſome other ancient writers referred to a more recent author, as to one Pope or other. So ſome aſcribe the Roman Liturgy to St. *Peter*, as *Iſidore*, every part whereof is aſſigned to other authors by *Gregory* the great, or *Amalarius*, or *Alcuinus*, or *Strabus*, or ſome other which have writen of the Roman Service. I find none to determine in particular what part of that Service was made by St. *Peter*, but onely a few affirming that he compoſed three prayers of it. But if he had been the author of it as *Iſidore* relates, it is not to be doubted, but that the *Weſtern* Churches or moſt of them, had uſed onely that Liturgy. But the Church of *Millaine* had a proper Liturgy, the Churches of *Spaine* had another proper to them, and the *Africans* had divers in divers Churches; ſome of which had unawares put into their Liturgy ſome prayers compoſed by Hereticks; which cauſed ſome *African* Councils to ordain, that no prayers ſhould be received into the Liturgy, but ſuch as were examined by Learned men or approved by a Councel.

De offic. Eccl. l. 1. c. 15.

Duran. rationale div. offic. præcip. l. 4.

Concil. Milevit. Can. 12. Et Carth. 3. Can. 23.

Cur cum una ſit fides, ſint Eccleſiarum conſuetudines diverſæ? & altera conſuetudo miſſarum in Romana Eccleſia, atq; altera in Galliarum Eccleſiis teneatur? huic interrogationi Auguſtini Anglorum Epiſcopi ſic reſp. Gregorius Papa. 1.

Novit fraternitas tua Romanæ Eccleſiæ conſuetudinem in qua ſe meminit eruditam; Sed mihi placet, ut ſive in Romana, ſive in Gallicana ſeu in qualibet Eccleſia aliquid inveniſti quod plus omnipotenti Deo poſſit placere, ſolicite eligas & in Anglorum Eccleſia, quæ adhuc ad fidem nova eſt, inſtitutione præcipua, quæ de multis Eccleſiis colligere potuiſti, infundas. Non enim pro locis res ſed pro bonis rebus loca amanda ſunt. Ex quibuſq; ergo Eccleſiis, quæ pia, quæ religioſa, quæ recta ſunt, elige; & hæc quaſi in faſciculum collecta apud Anglorum mentes in conſuetudinem depone.

Every Church, at leaſt every Provincial Church, compoſed their prayers, or other parts of their divine Service, as ſeemed moſt conducible to their edification, and after altered the ſame, or made a new form, or received a form uſed in another Church, as they pleaſed: *Spain* or ſome part of it received the Roman Liturgy. And therefore if it ſhould ſeem good to the Church of *England* to mend their Liturgy, or compoſe a new one (if need be) more agreeable to the preſent time, they ſhould do therein no more then the moſt famous Churches have done

Vide Bern. Augienſ. de quibuſd. rebus ad miſſam pertinent. c. 2.

Vide Sozom. hiſt. l. 7. c. 19.

done before, and which can be no diſparaging of the wiſdome and piety of the Compoſers of it, which intended onely to make it as fit as could be, for the ſtate of the Church in their time (which I believe they performed very exactly) and not to frame and impoſe an unchangeable form which could never prove incongruous to any poſſible variety in the ſtate of the Church; for this is not in the power of any perſons or Churches. Howſoever Ceremonies and a form of Liturgy, are no more neceſſary for Epiſcopal, then a Presbyterian Government, which may equally erre in defect or exceſs, or quality of the rites and divine Service.

Now although both the forms of government and all Eccleſiaſtical rites be in their nature changeable, becauſe of their dependance upon variable circumſtances, yet ſome have been leſs ſubject to change or abrogation then other, either becauſe they be of ſmal efficacy to hurt or profit, or becauſe the hurt done by them is hardly diſcerned, or becauſe the circumſtances, which are apt to make them noxious, ſeldome happen, or becauſe they are believed to have the Apoſtles for their authors or approvers. *Sect.* 19.

Of all other, Epiſcopacy ſeems leaſt ſubject to abrogation. Firſt, becauſe the Churches in all parts of the world, were always firmly perſwaded, that the inſtitution of Epiſcopacy, had the Apoſtles hand and ſeal joyned with the mother Churches for the confirmation of it. Secondly, becauſe many believed that the Apoſtles never permitted the Colledge of Presbyters to ordain Presbyters in the time that they ruled in the Churches, this they received by tradition, to which they eaſily gave their aſſent, becauſe they found not in the Acts of the Apoſtles, or the Apoſtolical Epiſtles, that ſole Presbyters ordained any (except perhaps by an immediate command of the Holy Ghoſt, which is extraordinary) but with a Preſident either an Apoſtle or an Evangeliſt, or a Vicegerent of an Apoſtle, as *Timothy*, *Titus*, *&c.* whence they thought it might be very probably collected, that the Apoſtles would have given a principality of the exerciſe of the power of ordination unto one Presbyter onely in every Church, ſo as without him the whole Colledge could not ordain, and would have left the government

ment to be exercised in common, equally by all, if the Colledge had not so grosly abused their ruling power, whereby it was seen that the Colledge had need of a President, both in the Government, and the Ordination, which was accordingly given them by the decree of the Church, approved by the Apostles. St. *Hierome* himself hath some passages, which seem to favour this opinion, and therefore the Churches never suffered a Presbyter, or Choropiscope, to ordaine, except he supplied the place of a Bishop, when he could not be present, and the Ordination could not be delayed; Thirdly, The Presbyterian Government was in use in the purest purity of the Churches, beginning to spread abroad over the world by the preaching of the Apostles, and yet in less then twenty years space Schismes grew out of it, which caused the Churches to out it, and to establish Episcopacy as the best antidote against Schisme, and for the restauration and maintenance of the Churches peace.

Si passim omnibus (Presb.) esset concessum (ordinare,) tot admitterentur ad ordines, quod non servaretur ordo; immo potius generaretur confusio: & ideo dispositum est Dei consilio, quod solis Episcopis ordinum dispensatio & aliorum officiorum, ut consecratio abbatum, monialium & ecclesiarum & consimilium committatur. Bonevent. in 4. d. 25. q. 1.

Now if the Presbyterian Government was uneffectuall for the preserving of peace among the most godly, and consequently the most addicted to peace, who can expect it should be effectuall to restore union and peace, and to preserve it in Churches too full of pollutions and staines, very much degenerated from the holiness of the Apostolicall times? It seems a desperate and prepostorous course, to use that as a soveraigne Antidote in our time, which had the effect of a Poyson upon the Churches in the Apostles time. A burnt Child dreads the fire; and should not the weaker members of the body dread the fire, that burnt the strongest and best able to resist its force? Seeing the remainder of naturall corruption in the most holy Churches drew the Poyson of Scisme from the Presbyterian forme of government, we cannot, without high presumption, think that the far higher degrees of sin remaining in us, will be idle, & suffer grace to make of it an Antidote against Schisme. Mountebanks are seen sometime to heal by improper Medicines, where the strength of nature, and the concurrence of some

ſome other ſecret cauſes do performe the cure, and not the nature of the Phyſick. So may the Presbyterian government have in ſome place the credit of healing Schiſmes & maintaining peace, when in very truth thoſe good effects proceed from the conſluence of other cauſes, and not from the aptneſs of that government to effect them: For it ſeems incredible that it ſhould have in it an aptneſs to keep us in peace, that had in it an ineptitude to keep the moſt peaceably diſpoſed Apoſtolick Chriſtians in unity and peace. Whence we may conclude, that although the ancient Epiſcopacy be in its nature changeable, as being of the Churches, and by conſequence of humane conſtitution, yet morally and practically it may not be abrogated without dammage to the Church; which will aſſuredly follow, if ſome accidentall benigne influences of ſome other cauſes do not for ſome time hinder its birth.

I am very apt to believe, that the Churches, which ſeem to uſe the Presbyterian government, never intended by any Law, deſerving the proper name of a Law, to ſettle the primitive Presbytery in their Churches, whence the ſad Schiſmes aroſe in the primitive times; much leſs to abrogate the ancient Epiſcopacy, which in the judgment of the beſt Chriſtians, and of the Apoſtles, is the healer of Schiſmes, and the preſerver of peace: But that they intended (as they had good reaſon) to abrogate the corrupted Hierarchy, with the multitude of its oppreſſing attendants, and (as neceſſity compelled them) ſeemingly to ſuſpend their reception of the ancient Epiſcopacy, but in very deed receiving in ſome hidden ſort the ſubſtance of it, ſecretly giving that Authority to the moderator of the Colledge of Presbyters, which tantamounts the Authority of the ancient Biſhops. This was done by them in their Emergency, out of the Gulfe of the Babyloniſh Idolatry and Hæreſies, when the ſtate of perſons and Circumſtances would not permit them directly and manifeſtly to ſet up the ancient Epiſcopacy, but covertly and cloathed with the apparel of Preſbytery; Becauſe the appearing of it in its native cloathing ſeemed to threaten an extreme danger of returning again to Idolatrous *Babylon*. Thus when two duties became inconſiſtent, the keeping out of Idolatry, and the open and manifeſt

use of an Ordinance inferior to the maintenance of the purity of Gods worship; they did, as it was their duty, so far forbear the open use of Episcopacy as seemed needfull, that they might preserve the truth and sincerity of the worship of God. I know many writers are of another mind, but the intentions of Churches are better seen in the causes of their actions, and the managing of them, then in the letter of a Law, or in the speculative opinions of private persons.

Some think the present condition of our Church, to be almost the same with the state of those Churches, when they first began their Reformation, and therefore that we stand in need of the same cure under the habit of the Presbyterian Government. Surely these are much deceived; first, in their opinion of our present state; secondly, in the sequele, if our case were like theirs: for, when we were like them in departing from *Babylon*, we were unlike them in many other respects, and needed not the habit of Presbyters, but fall to purge the ancient Episcopacy from as many of the foul excrescencies which the sins of men made to grow to it, as the condition of that time would permit, whereby our Church kept more uniformity with the primitive Churches, and by the blessing of God upon our endevour, obtained more measure of the Heavenly light, and of the power of Godliness in peace, and that for a longer time, then any part of those Churches attained unto, which were necessitated to shrowd themselves under another habit of Government. This I say not any way to disparage any other Church of Christ, (whom I honour and pray for from my heart) or to ascribe any thing to our own wisdome and providence, but to honour and glorifie the grace of God for his great mercies to our Church, and to defend her honour against the mistakes of some.

But now our condition is changed our sins have brought us to misery, the light and glory of our Church is turned to darkness, confusion, and contempt; from which (notwithstanding our unworthiness) Gods infinite mercy (which hath most graciously restored our Soveraign Lord the King unto his Kingdomes and Subjects) will be pleased, I trust, to deliver us, and to beautifie our Church with the primitive Apostolicall Episcopacy

copicy, attended by his aſſeſſors and Senate, the reverend, grave, wiſe, learned and pious Colledg of Presbyters, to govern the houſe of God, after the beſt pattern of the primitive holy orders and diſcipline, for the obtaining whereof, God would have us aſſiſted by His grace to contribute our endevours, improved to the uttermoſt of Chriſtian Wiſdom and moderation, to be crowned with his rich bleſſing. And becauſe this buſineſs is about things for the moſt part ſpirituall, tending to the edification of Gods houſe, it will, no doubt, pleaſe our gracious King and his great Councell not to proceed in this work without the adviſe and counſell of them, whom Chriſt hath ordained under Himſelf Miniſter, all builders of His Houſe; leaſt the neglect of His Ordinance and Miniſters cauſe the Lord to blaſt all other Counſells and endeavours, how probable ſoever they may ſeem to be in the eye of the world. Give unto *Cæſar* the things which are *Cæſars*, and let the Vicegerents of Chriſt enjoy the things belonging to them; let all intereſts have their due part in this weighty work; and then whatſoever Government be ſettled, what form ſoever of Divine ſervice, what Rites ſoever and Ceremonies ſhall be eſtabliſhed, they will with all readineſs and due ſubmiſſion be received and embraced by all the people, and all the obedient Sons and Daughters of our deareſt Mother the Church of *England*: among whom if there ſhall be ſome whoſe judgments cannot acquieſce in ſome determinations of the higher powers, they will wiſely conſider, firſt, that in the remote concluſions of Divine maximes, all good men in this our infirmity will never agree, and that nature teacheth us that in controverſies the reſolution of the major part muſt be obeyed, without which debates would never be ended, and St. *Paul* ſaith, let the ſpirits of the Prophets be ſubject to the Prophets. Secondly, That God hath appointed the powers civil and Eccleſiaſticall in his ſtead to determine Eccleſiaſticall controverſies, and to make Eccleſiaſticall Ordinances, from whoſe judgment there is no appeal but only to God by prayer. Thirdly, That to preſerve the peace of the Church and Charity the bond of perfectneſs, is a duty to be preferred before the duty of publick teaching, divulging, or preaching many of thoſe Di-

vine Truths, whoſe ignorance (if not voluntary) doth not exclude from Heaven, when that teaching or publiſhing doth diſturb the publick peace, and conſequently the keeping of the peace requireth abſtinence in that caſe from ſuch divulging or preaching.

And from theſe conſiderations good men will infer that it is good for them, and that it is their duty both for the ſake of Gods Authority, for good order ſake, and for Charity and peace ſake, & out of a Conſcientious regard to the higher powers, to acquieſce in their determinations, and to deſiſt from oppoſing their private opinion to the publick judgment, and purſuing their private intereſt to the prejudice of publick peace and Charity. For which Wiſedome and moderation, that they may be in all, let all good men pray to the onely wiſe and moſt mercifull God, the Author of Truth and peace.

An APENDIX.

THe manner of the Ordination of Biſhops (forgotten to be ſhewed by me in due place) is declared by the fourth Councill of *Carthage* in theſe words; When a Biſhop is ordained, lay and hold the book of the Evangeliſts upon his head and neck, and one Biſhop pronouncing the Benediction over him, let the reſt of the Biſhops preſent touch his head with their hands. The Church never accounted any to be capable of this Epiſcopall Ordination that was not firſt ordained a Presbyter, the manner of whoſe Ordination, was that the Biſhop bleſſing him (ſaying, *receive the Holy Ghoſt, whoſoever ſins you ſhall remitt*, &c.) and laying his hand upon his head, the Presbyters preſent lay their hands upon his head by the hand of the Biſhop.

can. 2.

consil carth. can 3.

There was a (a) Canon in uſe in the ſecond Century (when

(a) *Tert. de præſcript. c. 41. Cyprian. Epiſt. ad Antonianum Hier. ad Heliodorum Conc. Sardicenſ. c. 13.*

it

it was made it is not known) which required that every one that would be an Eccleſiaſticall Officer ſhould begin with, and for ſome ſet time officiate in the loweſt Office, and ſo by degrees aſcend to the Epiſcopacy, if the Church did deſire his advancement. Yet we find that ſome laicks, yea ſome unbaptiſed perſons have been by the Clergy and people choſen Biſhops, as *Ambroſe*, *Nectarius*, and other, who leaping over the inferiour offices, and the time wherein they ſhould have given proofe of their faithfulneſs and induſtry in the order of Presbytery, have been Baptiſed, made Presbyters, and then Biſhops within few dayes, and ſome (it may be) took theſe two laſt orders in the ſame houre. But this was very rare, and by diſpenſation, or was liable to an Eccleſiaſticall cenſure.

Paulinus in vita Ambroſij. *Niceph. Calliſt. Eccl. hiſt. l. 12. c. 12.*

When any under the degree of a Presbyter, was by the ignorance or perverſneſs of ſome Biſhops, ordained a Biſhop, nothing done by him was eſteemed valid, but what his former degree did warrant, or a Laick might in neceſſity do, untill he was made a Presbyter. *Bellarmine* ſaith truly, that it is impoſſible that one ſhould be ordained a Biſhop (*fit to officiate*) which was not before a Presbyter, or did not take both orders together. For (ſaith he) Epiſcopacy includes Presbytery in its eſſence, and a Biſhop, no Presbyter, is a figment, a Biſhop being nothing elſe but the firſt or chief Presbyter. Whence he doth rightly infer that the Ordination of a Biſhop, compared with the Ordination of a Presbyter, is (being in it ſelf preciſely conſidered) inferior to it, as being of no efficacy as to acts meerly Eccleſiaſticall, and which the civil Magiſtrate cannot execute.

De Sacramento Ordinis. l. 1. c. 5.

Here ſome doubts are raiſed which by divers are diverſely reſolved. As whether Chriſt did ordaine the Apoſtles in the firſt place Presbyters, and after that Biſhops? and if ſo, when was this done? or if it be ſaid that Chriſt made them Apoſtles, Presbyters and Biſhops, in one and the ſame Ordination, how can it be proved that Chriſt gave the Apoſtles the powers now proper to Biſhops, not only as they were extraordinary Officers, but alſo as they were to have ſucceſſors; and not rather that Chriſt reſerved thoſe powers as they were to be conveyed by ſucceſſion to be given in a more convenient time? it is generally

generally acknowledged that Presbyters were vertually ordained when the Apostles were ordained. If Christ made the Apostles both Presbyters and Bishops in one Ordination, how durst the Church alter our Saviours Ordinance, as to ordain them by two actuall Ordinations whom He Himself had ordained in one virtuall Ordination? to say that our blessed Saviour ordained the Apostles first Presbyters, and afterwards Bishops, is to affirm that which the Evangelists do not mention. To Preach, Baptise, administer the Lords Supper, to feed the Sheep, to bind and loose, all these offices appear by clear Testimonies of the holy Scriptures, and the consent of the Catholick Church to belong to Presbyters; and therefore it may not be reasonably thought that any of those places of the Evangelists which promise those powers, or intimate them to be given, or require the execution of them, conveigh an Episcopacy to the Apostles supposed before ordained Presbyters. Some say, that St. *Cyprian* and some other of the Fathers affirm Christ in ordaining the Apostles to have ordained Bishops, and that Bishops are the Apostles successors, and Presbyters the successors of the 10 Disciples. To these Objections the answers are ready and easie. First, *Athanasius* saith, that Christ by his Apostles constituted and ordained Bishops, and *Augustine* saith, that the Church conceived Bishops, neither of them writeth that Bishops were vertually ordained in the Apostles Ordination, neither is this expresly said in any ancient Author. Secondly, *Ambrose* the contemporary or elder then the true *Ambrose* saith, that the Ordination of a Presbyter and Bishop is one and the same, this may seem strange, for in his and the preceding times, they were distinct, but his following words declare his meaning when he gives this reason, namely, because both Presbyter and Bishop are *Sacerdotes*, Priests, which shews that in saying, that the Ordination of a Presbyter and Bishop is the same, he meant *quatenus Sacerdotes*, as they were Priests or Presbyters, their ordination was the same.

Ad Drascontiam in Ps. 44.

In Epist. 1. *ad Timoth*, c. 3.

Cyprian ad Florentium, &c. Epist.

So the other auncient Doctors which say that Christ in speaking some things to the Apostles, as, *He that heareth you, heareth me*, &c. and spake in and by them to Bishops, or that in them

Basil. constit. monast. c. 22.

them Chriſt ordained Biſhops, did mean, That our Saviour ſpake in and by the Apoſtles to Biſhops, (not as Biſhops) but as they were *Sacerdotes*, Prieſts, and Presbyters, and only conſequently and remotely, by the means of a ſubſequent Ordinance, as they were Biſhops, that is, Presbyters, having a preſidency over their Brethren, when the Paſtors of that primitive Church ſay, that Biſhops are Succeſſors of the Apoſtles, and *Presbyters* ſucceſſors of the 70 Diſciples, their meaning was, That having reſpect to the Diſtinction which the Apoſtles made, between one *Presbyter* and the reſt, by exalting one in every Church to a preſidency over the reſt: The *Preſident Presbyter*, which is the Biſhop, ſucceeds the Apoſtles, whoſe Succeſſors, and the ſubject *Presbyters* ſucceeded the 70 Diſciples, in ſome likeneſs of ſuperiority and inferiority.

The Fathers could not mean, That the Presbyters were ordained in the Ordination of the 70. For

First, None of them had any good ground to affirm, That the 70 either had ſo ample an ordinary power (if they had any ordinary power) as the *Presbytery* have; or that the power they received was rather the power of an Office to continue in them, then a power only to do ſome acts for a certain time after, which the power was to leave them, although *Pope Nicholas* the firſt affirms, That the 70 Diſciples had the Offices of Biſhops, and could ordain *Presbyters*.

Ad Rodolphum Archiepiſcopum Senonenſ. in apparandarum rerum addend. poſt tom. 7. Concil.

Secondly, The Form of Ordination, both in our Church, and in the Roman pontificial, doth manifeſtly ſhew, That *Presbyters* were virtually ordained in the Ordination of the Apoſtles, after our Saviours Reſurrection, when he ſaid, *Receive ye the Holy Ghoſt, Whoſeſoever ſins ye remit*, &c. the which entire words are uſed in *Presbyters* Ordination, and only one member of the words are uſed in the ordination of biſhops, that is, *Receive the Holy Ghoſt*, which words do not ſerve to conveigh unto them all power to remit, *&c.* which they had received in their Ordination, to *Presbytery*, but they ſerve to give them the power of *Preſidency*, whereby the Biſhop is conſtituted: and therefore *Presbyters* and Biſhops, as they be *Presbyters*, are the primary Succeſſors of the Apoſtles, and Biſhops, as

Biſhops,

Biſhops, that is, as to their preſidency are onely ſecondary Succeſſors of the Apoſtles.

There is no great cauſe of doubt whether thoſe words aboveſaid, uſed at this time in the ordination of Biſhops or Presbyters, were together with impoſition of hands therein uſed in and from the Primitive times, becauſe they are not expreſſely mentioned in any ancient Author, for a thouſand years and above (for any thing I could learn) for firſt the Fathers do often ſay that impoſition of hands was uſed in thoſe ordinations (and ought to be uſed) as alſo a benediction and prayers: which prayers (no queſtion) were accommodated in each ordination to the diſtinction made by the Apoſtles between Presbyters and Biſhops, and therefore the words [*Receive the Holy Ghoſt, whoſoevers ſins ye remit*, &c.] might be uſed in the prayers of the Biſhops ordination, for an increaſe of the grace and power received by them in their Presbyterial ordination, and omitted in the prayers of Presbyters ordination (wherein they conſtitute the benediction,) becauſe the fulneſs of the exerciſe of the power given by the miniſtery of thoſe words, and other parts of their ordination is ſomething reſtrained by the conſtitution of Epiſcopacy.

Cum Eccleſia in ordinatione ſacerdotum Chriſtum imitata ritu perpetuo eiſd. verbis & forma illa, Accipite Spiritum Sanctum quorum remiſeritis peccata, &c. Semper uſa fuerit, quis ambigat idem omnino quod Chriſtum facere, &c. Vaſq. *in* 3. *p diſp.* 239. *c.* 4.

The reaſon why thoſe holy men did not ſet down in their writings the very words of benediction ſpoken at the impoſition of hands, and the particular forms of prayers then uſed is declared by *Chryſoſtome*; who, ſpeaking of Biſhops beginning the Act of ordination, ſaith, That ſuch and ſuch words were ſpoken which the initiated knew, for it is not lawful (ſaith he) to detect all before the profane.

In 2 Cor. *hom.* 6.

Nota, patres & concilia non conſueviſſe explicare totum ritum Sacramentorum (non enim ſcribebant libros rituales) ſed ſolum attigiſſe unam partem eſſentialem ex qua cætera omnia intelligerentur. Bellarm. *de Sacram. Ord. l.* 1. *c.* 9.

As for the forms of Ordination which were written between the years 700 and 1000 and the forms in *Clements* conſtitutions, beſides that they are of ſmall credit, they are imperfect and diſagree among themſelves. In one form of Biſhops conſecration the book is not remembred to be held over the head of the perſon to be ordained; in another form there is no mention of the impoſition of hands. In a form of the ordination of a Presbyter, the Biſhop and Presbyters holding their hands on the head of the ordained, it is ſaid, *& det orationem ſuper eum*, and let the Biſhop pray above him, then

then many ſorts of prayers follow. Whence we may gather, that the prayer to be made over him differs from the other prayers, and that under the word [Prayer] the words of benediction, which are, *Receive the Holy Ghoſt, Whoſoever ſins ye remit*, &c. are comprehended. For thoſe words pronounced by the Biſhop as the mouth of the Church are a virtual prayer, the heavenly gift ſignified by them, and to be given in the uſe of them, being begged of God in the preceding, and alſo in the ſubſequent prayers. And as they are pronounced by the Biſhop ſupplying the place and inſtead of Chriſt, they are Chriſts benediction, and a ſignification of his operative will in giving the Holy Ghoſt unto ſome (that's Presbyters in their ordination) to authoriſe them to do the external acts of binding and looſing, *&c.* and to accompany thoſe acts duely exerciſed in the union and communion of the truely Catholick Church; and unto others (that is, Biſhops, in their ordination) to authorize and enable them for the eminent, univerſal, and preſidential uſe and adminiſtration of the power of binding and looſing before received in their Preſbyterial ordination, and for the ſole exerciſe of the power of ordination, and to accompany their ſervice duely performed in the union and communion of the true Church of Chriſt. So the words of the inſtitution of the Lords Supper are in themſelves no prayers, but conſidered as a part of the prayer preceding them (called by *Gregory* the great, the Canon, which is not reputed to be ended before thoſe words be prolated) they are a virtual prayer being preſented unto God in the ſupplication of the Church for the obtaining of an heavenly effect in the imitation of the act of Chriſt, like unto that effect which was granted at the act of prolation of them by Chriſt himſelf.

Manus impoſitiones verba ſunt myſtica quibus confirmatur ad opus electus accipiens auctoritatem teſte conſcientia ſua, ut audeat vice Domini ſacrificium Deo offerre. Ambroſ. *in Epiſt. 2. ad Timoth. c. 4. Homo imponit manus, Deus largitur gratiam, homo imponit ſupplicem dexteram, & Deus benedicit potenti dexterâ.* Ambroſ. *de dignitate ſacerd.* a Greg. *Epiſt. l. 7. Epiſt. 63.*

Major & *Angel*, affirm, that they ſaw ſome Pontificals which were both without the words [*Receive the Holy Ghoſt*, &c.] and alſo without impoſition of hands. Therefore thoſe omiſſions are no ſufficient arguments to prove that the foreſaid words of benediction were not uſed in the Primitive times. We may further prove them to be then in uſe by this, that of all the integral parts of Presbyters ordination, we find

Ἐυλογία ἁγιασμὸν μεταδωσις ἐστι. Basil. *ad* Amphiloch. *Can.* 21.

nothing proper to the Bishop, but onely those words of benediction; for the Presbyters impose their hands as well as the Bishops, the Presbyters and people fast and pray with the Bishop, there's nothing left but the prolation of the words of benediction, in the name and place of Christ. This is confirmed by the story of the purblind Bishop, who having laid his hand to ordain a Presbyter, and the Presbyters their hands, used the eyes and mouth of a Presbyter to read and pronounce the benediction. Its not said that the Presbyter read the prayers (although its most likely he read them) but the benediction. And why? surely because the prayers were the common prayers of the whole Church, and the benediction onely proper to the Bishop, and therefore that ordination was rejected as unlawful and invalid, a Presbyter and not a Bishop having prolated the benediction: and the Bishops commission was of no value, because prohibited by the Canons in force at that time. Above 300 years before this Bishop, in the time of *Athanasius*, all the Presbyters (and *Ischyras* among them) which were ordained by *Colythus* a pretended Bishop, were refused to be received by the Church in that degree, because *Colythus* was proved to be onely a Presbyter, whose ordination, in the judgment of the Church, the constitution of the Apostles had made invalid. *Ivo Carnotensis* speaking of the ordination of Presbyters, and having said, that the Bishop and Presbyters had laid their hands, he adds, and they invocate the Holy Ghost upon them which are ordained; where he leaves nothing proper for the Bishop but the words of benediction prolated by him, and onely by him as in the place of Christ. The Bishop invocated in the name of the whole congregation, and blessed in the name and place of our Saviour. St. *Ambrose* writing to a Bishop whom he had ordained, saith, the ordination which thou hast received by the imposition of my hands, and benediction in the name of the Lord Jesus is not reprehended. *Hierome* saith that ordination is not fulfilled onely by imprecation of the voyce, but also by imposition of hand. Now because the benediction was and ought to be said, while the Bishop and Presbyters (in the ordination of these) impose and hold their hands on the head of the per-

Conc. Hispal. 2. *c.* 5.

Athanas. *in apolog.* 2.

Serm. de excellent. sacrorum Ord.

Epist. l. 1. *Epist.* 5. *ad Episcopum Comensem.*

In Esa. c. 58.

perſon to be ordained (the formal prayer going before the impoſition and following after it,) and becauſe it is the principal part of the ordination, to which the impoſition of hand is ſubſervient, as it is a vertual prayer, St. *Auguſt.* ſaith, what is impoſition of hand, but a prayer over a man? And as it is ſpoken by the Biſhop in Chriſts ſtead, delivering the Eccleſiaſtical power in Chriſts name, *Ambroſe* ſaith, that the impoſition of hands are myſtical words whereby the elect (*to the office of the ſacred miniſtery*) receiving authority is confirmed for his work, that he may be bold to offer Sacrifice to God in Chriſts ſteed. Whereby we ſee that impoſition of hand, and the benediction, are diſtinct parts of ordination, yet ſo conjunct, and the benediction ſo excelling the impoſition of hand, that the whole is reckoned nothing elſe but a benediction or prayer.

De baptiſ. contra Donatiſt. l. 3. c. 16.

In Epiſt. 1. ad Timoth. c. 4.

I confeſs that I did ſometime begin to ſuſpect, that when the Roman Court had determined ordination to be a Sacrament properly ſo called, as baptiſm, and inſtituted by our Saviour, they put in thoſe words in the ſolemnity of ordination, for the better confirmation and propagation of their new opinion; but conſidering the reaſons aforeſaid, and eſpecially that the bleſſed Reformers of our Church have retained the ſame words, and nothing doubting but that in ſo doing they did not favour the popiſh opinion, but were perſwaded they did therein follow their pattern, which was the uſage of the Primitive Church, I rejected that conceit and ſuſpition.

The firſt Author that I can remember to have read, more expreſſely intimating the ſaid words of benediction to be uſed in the ordination of Presbyters, is our Country-man *Alexander* of *Hale*, in theſe words; the Keyes (ſaith he) are given with the ſacerdotal order, when it is ſaid, *whoſe ſins you remit*, &c. and when a Biſhop is conſecrated, another Key is not conferred upon him, but the uſe of that firſt Key is extended. Thus far he, who flouriſhed about the year 1240.

Summ. part. 4. q. 21. membr. 4.

In the words [*Whoſe ſins ye remit*, &c.] remiſſion muſt not be taken preciſely for the taking away the guilt of ſin, or the reconciling of penitents upon their private or publick repentance for ſins committed after baptiſm, but alſo for the

taking away the power and raign of sin, which is done by infused grace, which having removed the spiritual darkness and death, illuminates the soul, and makes it alive to God. Every part of the Presbyterial function, tends to this last effect as well as to the former, although one pastoral office may be more especially directed to the former, and another in a more special manner to the latter effect.

The Fathers do often apply those words in St. *John* now frequently remembred, and the like in *Matth.* ch. 16. and chap. 18. to the act of reconciling Pœnitents to God and the Church, and much oftner then they do to any other kind of the ministerial loosing or remission, and they had good reasons moving them so to do. For, first, Hæreticks began in the second Century to deny that Christ left any ministerial power in his Church for the remission of any great sin committed after baptism; and this Heresie was revived by *Novatian* and *Novatus* in the third Century, and quickned by the Donatists in the fourth Century. Against which, the Orthodox Pastors of the Church used those places of Scripture, to prove that the power of reconciling such Penitents was given to the Church of Christ. Secondly, the zeal of the people in the Primitive Times, and the encouragements of the Ministers, and after, the Canons of the Church inclined the people to make confession of their secret enormities to the Church or Pastors (not because necessary to salvation, but because it was found very profitable as the times and persons were then qualified,) and publick offendors were brought to publick repentance, and (this being duely performed) were publickly reconciled to God and his Church. These things being so frequent and solemn, yet very irksome and grievous to flesh and blood, it was very necessary for the Fathers of the Church to put the people dayly in mind of the benefit of those confessions and penitence, and the necessity of both as to scandalous offences in order to a publick reconciliation, which they could not otherwise do better then by making use of those places of Scripture for the Demonstration and proof of the peoples Duty, and the certainty and comfort of their reconciliation.

None

None of thoſe holy Paſtors denyed the miniſterial power of remiſſion or looſſing to be exerciſed in the other miniſterial offices, inſtituted as the means which God would bleſs (if not abuſed) for the begetting and increaſing of ſaving grace. Yea ſome of them have expreſſely taught, that the preaching of the word, baptiſm, and conſequently the Lords Supper are Keyes which open Heaven to ſome, and ſhut Heaven againſt others, and are the inſtruments of Gods power to looſe ſome from the bonds of the guilt and power of ſin, and to bind thoſe that refuſe to be looſed by them. For, doth not the Lords Supper bind the unworthy receivers, who eat and drink their own damnation! and doth it not ſet at liberty and open Heaven to them, who in eating and drinking according to the will of Chriſt eat and drink their own ſalvation? but lets hear what holy *Hierome* ſaith, the Apoſtles do looſe men (ſaith he) by the words of God, the teſtimony of the Scriptures and exhortation of vertues. And again in another place, the Apoſtles (ſaith he) in the firſt day of Chriſts reſurrection received the grace of the Holy Ghoſt, whereby they might remit ſins and baptiſe and make ſons of God, and give the ſpirit of adoption to believers, our Sviour himſelf ſaying, *Whoſoevers ſins ye remit, they ſhall be remitted.* Thus far *Hierome.*

In Eſa. c. 14.

Epiſt. ad Hedib. q. 9.

The powers promiſed unto St. *Peter* in *Matth.* ch. 16. and the powers given unto the Apoſtles, when our Saviour breathed upon them and ſaid, *Receive the Holy Ghoſt*, &c. and the powers mentioned in the 18 chap. of St. *Matthew*, ſuppoſed before given, or to be in a ſpecial manner given in time to come, are one and the ſame powers, and ſo taken to be by the Doctors of the Primitive Church, which they do unanimouſly acknowledge to be given unto the Apoſtles both in right and poſſeſſion (as to the eſſential parts of the powers) before Chriſts death: although there is ſome ſeeming variety among them concerning the punct of time before his death, wherein Chriſt gave them declaratively unto them, and the immediate ſubject to whom they were given.

Chryſoſt. *de ſacerdotio. l. 3.* Ambroſ. *l. 1. de anit. c. 1. & 6.* Hier. *ad Heliod. de vita ſolit.* Athanaſ. *ſerm. in illud [perfecti in pagum, &c.]* Cypr. *de ſim. plicit Prælat.*

Conſidering their ſayings concerning this matter, and comparing them together, and ſo expounding them that they may

may agree with the Scriptures and among themselves, these following assertions may be gathered from them. First, They do not deny the said powers to have been given (as to their essentials) unto the Apostles when he called them to the Apostleship, and gave them the name of Apostles; For they could not think, that Christ gave them the name of the office, without the office it self: And it appears that the Apostles preached and baptised before the promise of them was made unto *Peter*. They received with the name of Apostles the powers to minister all the doctrine and means of salvation which Christ intended in due time to deliver unto them. And therefore when the Sacrament of the Eucharist was instituted, they needed not a new ordination, but onely a signification of Christs pleasure, that they should use the power before given them in the administration of this ordinance, which is but an extention of the power to a new object. Secondly, they agree, that all the Apostles received those powers when our Saviour breathed upon them, *&c.* and that this was a solemn ordination of them, giving them more grace to accompany their ministery then they had in their first call and less solemn ordination, or in the subsequent manifestation thereof before his death. This is the more proper ordination of the ministers of the new testament, the full original and seminal tradition of the ministerial powers, whereby all future ordinations of the like kind are sanctified: and for these causes our Saviour iterated their ordination to the pastoral extraordinary and ordinary offices, and the rather least his death might be thought to have made void their first more secret and covert ordination. Some late writers think, that Christ, lest his ascension into heaven might seem to have nullified the second ordination, did ordain the Apostles the third time in the day of *Pentecost*; but its more likely that he did then onely complete their ordination in the measure of extraordinary and ordinary gifts of the spirit, enabling them, and in them the succeeding Pastors for the better execution of their pastoral functions. Thirdly, the fathers agree also in this, that Christ gave equal power and authority unto all the Apostles and made them all ministerial rocks and fundations, gave unto them

Act. 1. 24, 25. Act. 26. 16.

Chrysost. *in* Joh. *hom.* 85. Cyprian. *de simplicit. Prælatorum.* Aug. *de Trinitate, & civitate Dei c.* 4. *& quæst. ex vet. & Novi Testam. c.* 93.

Hier. *epist. ad Hedib. q.* 9.

Cyprian. *de simplicit. Prælat.*

them the Keyes of the heavenly Kingdome, and gave them with the Keyes in their hands unto the Church, for whose ædification onely they and their ſucceſſors were to uſe them. The eyes are not more the bodies, then Paſtors and their Keyes are the Churches; and as the body cannot ſee but by the eyes, ſo the Church cannot enter into heaven by any other member (under Chriſt) of the myſtical body, without the ſervice of the Paſtors opening with their Keyes the gates of heaven for her. As the Apoſtles were miniſterial rocks, ſo was *Peters* confeſſion an inſtrumental rock: and in a ſecond place, the confeſſion and preaching of the reſt of the Apoſtles were ſo too; by the means of which rocks the Church is built upon the foundation of foundations, the principal rock our Lord Jeſus Chriſt. Yet *Peters* confeſſion was not without a great reward: He had the firſt promiſe of the Keyes to be given unto him after Chriſt's reſurrection, with the more abundant meaſure of the grace of the Holy Ghoſt, which he then received with the reſt of the Apoſtles; yet ſo that he was the firſt in order which received them before the reſt. He had a name given him by our Saviour from the principal rock. He was made the firſt in order and head of the Apoſtles: the firſt miniſterial rock: and his preaching was made the firſt inſtrumental rock. He was made the firſt preacher to, and convertor of the Jews and Gentiles; the Apoſtle and Paſtor of the firſt Chriſtian Church after Chriſts aſcenſion, which was the mother of all other Churches. And becauſe it was believed that he had his choyceſt and longeſt reſidence in *Rome*, wherein by his miniſtery the Goſpel was firſt planted, that Church was counted the Princeſs of Churches, the mother of Churches, as he was accounted and called the Prince of the Apoſtles. All theſe priviledges did ſerve to ſhew the unity of the Church, and the unity of the holy miniſtery and miniſters thereof, and to commend unto all the ſons of the Church, the preſervation of unity in doctrine, worſhip, Diſcipline and charity. There be many particular Churches of Chriſt, yet all but one Church, as *Peters* Church was one, there be many Biſhops and Presbyters, yet as *Peter* was alone the Apoſtle of the firſt Church which repreſented all the ſucceeding Churches,

Aug. *de verbis Domini ſerm.* 11. & *de doct. Chriſt. l.* 1. *c.* 18.

Hilar. *in* Matth. *can.* 11. Matth. 16.

Ambroſ. *ſerm.* 89. Cyprian. *de habitu virgin.*

Joh. 10. & Ambroſ. *ſer.* 47.

De Petro *vide* Aug. *retract. l.* 1. *c.* 21. Ambroſ. *de incarn. Dom. ſacramento* Cypr. *ubi ſup.* & *ad* Antonianum.

Basil. *constitut. Monast. c.* 22. Churches, so the many ministers of the Gospel are one in *Peter*, and the ministery one in him. And as the Churches and ministers were one in their fountains and roots, so they ought to preserve the like unity among themselves, the ministers imitating the faithfulness of *Peter*, and the flock imitating the obedience and holiness of the Church of *Peter*. If *Rome* had persisted in, and contented her self with the doctrine of St. *Peter*, and not added thereto Idolatry, superstitions and hæresies, we would gladly have owned and honoured her Bishops as the prime successors of *Peter*, and the Church of *Rome*, as the like successor of *Peter's* Church: but, to our hearts unspeakable grief we speak it, the gold is become dimme, the most fine gold is changed, the holy City is become an harlot. O that she would return to her first husband that we might return to her! Ther's *Peter's* chair where *Peter's* preaching is sincerely imitated, that's *Peters* Church which imitates her faith and holiness, which when *Rome* shall do, she shall recover her precedency of succession.

De dignitate Sacerd. c. 2. Jo. 21. Thus *Peter* had a primacy among the Apostles, but no superiority of command over them: All pastors were in him first and secondarily in the rest of the Apostles. *Peter* (saith *Ambrose*) did not alone receive the sheep, but received them with us, and we received them with him. Christ in the Apostles gave unto all Pastors the power of ordaining Pastors, because he gave them the Keyes to be conveyed to successors. But the power of appointing who among the Presbyters should exercise them, and how, and who among them should be governours of the use of the Keyes, was not conveyed with the Keyes to all Pastors in the Apostolical ordination; because it was peculiar to the extraordinary office of the Apostles, either to leave that to the wisdome of the Church and ordinary Pastors to order, or to settle it in one Presbyter assisted with the Colledge of Presbyters, or otherwise, as the Holy Ghost should guide them. We may not think that our Saviour did give unto every Presbyter power to ordain, preach, administer the Sacraments, excommunicate, or absolve, at his own will and pleasure, without any appointment of a flock, or calling him to account of his Stewardship, *&c.* for this is against the light of nature,

nature, unleſs God had given unto every Presbyter wiſdome and a will which could not erre in the orderly uſe of the Keyes, as he gave unto the Apoſtles; without which extraordinary grace the houſe of God in that caſe had been full of diſorder and confuſion, which Chriſt would not permit.

If the power of diſpoſing and governing the act of ordination, and the exerciſe of the acts of binding and looſing had been given to the body of the Presbyters by our Saviour, the Apoſtles and univerſal Church had never deprived the Colledge of that authority: Wherefore as the firſt planting of the Chriſtian Churches was proper to the Apoſtles, ſo the conſtituting of the form of government, and the governors of the exerciſe of the acts of ordination, and the Keyes was committed onely to their truſt. And it was very congruous that Chriſt would not determine the form of the government of his Church and Paſtors thereof before his aſcention into heaven, and the taking full poſſeſſion of his government and Kingdome at the right hand of his Father.

The Apoſtles planted the Churches after this manner: When God had bleſſed their miniſtery in Cities and conſiderable Towns, and in the Country adjacent, in the converſion of many to God, they conſtituted one congregation or Church of all the converts in that City or good Town and the Country about it, So ordering Eccleſiaſtical Corporations as might, as much as could be, beſt agree with the civil corporations and their diviſion. For the feeding of which Church they ordained Paſtors, and thoſe many in every City-Church, in which they left the Colledge of Presbyters governors both of the Paſtors individually conſidered, and the whole flock, yet with and under themſelves or their vicegerents as preſidents, when either of them were preſent. But within a ſhort time, when Chriſtianity was much ſpread in ſeveral Nations, and many City-Churches were grown populous, ſo that they had many leſſer Churches under them; and the Apoſtles and their Vicegerents could be preſent but in very few in compariſon of the far greater number which wanted their ſociety, the Colledges in theſe began to be divided among themſelves, and to divide the Churches, which cauſed the Apoſtles guided

ubi eſt Eccleſia niſi ubi virga & gratia floret ſacerdotalis. Ambroſ. *de Iſaac & anima c. 7.* Hier. *contra Luciferi. Eccleſia non eſt quæ non habet Sacerdotem.*

thereto by the Spirit of Christ to consent to a change of the government which was by the Colledges (bodies without a head, and so apt to swerve in ruling populous Churches) into a president in every Church chosen out of the Pastors, together with the Colledge of the City and best Presbyters as his Senate and Counsellors. And then both the Apostles and Evangelists, or Apostolical helpers, which were extraordinary Bishops, become ordinary Bishops to be succeded by others. And these last were like our Arch-bishops, having many Bishops under them, as *Titus* in *Creet*, *&c.* and the Apostles were like our Primates but of higher authority, and having more Arch-bishops under them. Here we may observe, that the original occasion of Episcopacy doth very much commend it, it being introduced to heal the evil of Schisme, and, by preventing it for time to come, to secure the peace of the Church: And it hath and will be the more acceptable to the Churches, because it was instituted or confirmed by the Apostles at their desire.

Unto the imposition of hands, benediction and prayers (which were of the essence of the ordinations of Bishops and Presbyters) many Ceremonies were in time added, some sooner, some later, which served to make a clearer manifestation of the Ecclesiastical powers received in and by them; which additional Ceremonies in time became occasions of foul mistakes: Some making the additions to be the essence of the ordinations, or part thereof; other multiplying the ordination of the Apostles according to the diversity of kinds of the powers, which they in very deed received, but in one ordination, although iterated for some special reasons.

When the Schoolmen began to write, they found the Roman Court full of corrupt doctrine, which they thought themselves bound to maintain, mistaking & miscalling the evil good, and the good evil. They found in the ordination of a Presbyter the Patene with Bread, and the Cup with the Wine (both unconsecrated) to be delivered unto the party to be ordained, with these words spoken by the Bishop, *viz.* Take power to offer, *&c.* which Ceremony added to that ordination about the year 700 (as is probable,) some Schoolmen, and also

Conc. Florent. Scotus in 4. d. 24. & Major & Tho. in 4. d. 24.

Pope

Pope *Eugenius* the fourth, affirm to be the matter and forme of the conſecration of a Presbyter, making the impoſition of hands with the words, *Receive the Holy Ghoſt, &c.* to belong onely to the ſolemnity thereof, and not to be eſſential to it; againſt the judgment of all antiquity.

Other maintain the delivery of the Patene with Bread, and the Cup with wine in it, together with the ſaid words ſpoken by the Biſhop, to be one part of the ordination; and the impoſition of hands with the words, *Receive the Holy Ghoſt, &c.* to be an other part thereof; and both theſe parts to conſtitute the whole eſſence of the ordination: As if our Saviour had made the Apoſtles Presbyters by two diſtinct ordinations, the one before his death, and the other after his reſurrection, whereof the firſt (if we will without reaſon believe them) made them Prieſts, the ſecond gave them the power of binding and looſing, and made them complete Presbyters. Scotus *in* 4. *d.* 24. Vaſq. *in* 3. *diſp.* 239. Bellar. *de ſacramento ord. l.* 1. *c.* 9.

As concerning the ordination of Biſhops, Divines (ſaith *Vaſq.*) do not well agree at what time they were ordained. Some think that Chriſt ordained them, when he ſaid, *Receive the Holy Ghoſt, Whoſe ſins ye remit, &c.* this opinion is juſtly rejected by *Vaſques*; unleſs it may be made good, that Biſhops and Presbyters had one and the ſame ordination; for all grant that Presbyters were ordained by thoſe words. Other imagine *Peter* alone to have been imediately ordained by our Saviour, and the reſt of the Apoſtles by *Peter, &c.* ſo *Bellarmine* and others: but this aſſertion doth not pleaſe *Vaſques* and we cannot be pleaſed with ſuch figments. Others doe conceive our Saviour to have ordained them Prieſts and Biſhops, when he ſaid, *Do this in remembrance of me*; This opinion is as falſe as the laſt. Some think them ordained in the day of *Pentecoſt*; and *Vaſques* himſelf thinks them to have been ordained, when Chriſt ſaid unto them, *Go teach all nations, &c.* which is as groundleſs an opinion as any of the reſt: Whereas in truth when they were ordained Apoſtles, they were made Presbyters, having the paſtoral powers which were to be tranſmitted to ſucceſſors, and were alſo made extraordinary Biſhops, having as eſſential to their extraordinary *In* 3. *p. d.* 242. *c.* 7.

function of Apostleship, an extraordinary presidency and superintendency over the use and exercise of all the pastoral offices, but were not made Bishops, which were to be succeeded, until they themselves, by confirming the prudent choice of the Churches, had instituted Episcopacy.

The Schoolmen found the Laicks impower'd by commission from *Rome, &c.* to excommunicate: Hence they distinguish between the power of the Order and the power of jurisdiction. We gather from the holy Scriptures and the practice of the Primitive Church, that excommunication was ordained to be a mean to bring a person, guilty of some scandalous sin committed after Baptism, to the degree of repentance and humiliation; meet first, to receive pardon of sin through faith in Christs blood. Secondly, to satisfie and edifie the Church by good example in proportion to the offence given and harme done by his bad example. Thirdly, to take away the evil propensity, the skars and blots made in the Soul by the sin committed, and to restore the offender to the degree of purity of Soul, and consequently of communion with God, and of Gods love to him which he enjoyed before his fall; which are obtained when God is glorified and pleased by the humiliation in proportion to the dishonour done to God, and the divine displeasure incurred by sin. Fourthly, to receive more strength to make the penitent able to stand, and avoid the like fall in time to come. In the first four Centuries after our Saviours birth, a full absolution was not granted to any Penitent (except in case of necessity) until the Bishop and Presbyters judged his repentance and humiliation to have restored him to Gods grace and favour, the good opinion of the Church, and to his former spiritual strength in grace. And therefore we may be assured, that no man was excommunicated from the Church militant, but in order to receive grace to restore him to and fit him for the Church triumphant; and that it was the same Key which did shut the dores of both Churches against the offender, and was to open the dores unto him, having given sufficient testimony of a due humiliation. The Catholick Church in the Primitive times did not divide excommunication into two distinct

Cypcian. ad clerum. De Presbyteris qui temere pacem lapsis dederant.

kinds

kinds, that is, into excommunication from the Church triumphant, and excommunication from the Church militant, the first proper to the Bishop and Presbyter, and the other peculiar to the Bishops and his Committees, Presbyters or lay; this to be exercised by the power of Jurisdiction, the former to be exercised by the power of order, that is, the power which Bishops and Presbyters received from Christ by their ordination. Whereby we understand the power of jurisdiction, in this sense as opposed to the power of order, to be the gift neither of Christ nor of his Apostles. If the Church gave this power, it was a corrupt Church that gave it, for by this ordinance of man the ordinance of Christ is made void; The ordinance of man, is exalted above the ordinance of Christ; for the excommunication which is Christs ordinance may be executed by the Presbyter (in subordination to the Bishop, but) without his Commission; the humane excommunication is made peculiar to the Bishop the chief officer in the Church, to be executed by himself or some other by his commission. Much good do it to the Roman Bishops whose cheif Bishop first invented it: our Bishops like it not, it hath been too importunate to stick (in part) unto them, but they will perfectly shake it off, as soon as they can.

The excommunication which is Christs ordinance hath parts or members, whereby it may be more or less full, greater or lesser; but it ought not to be coupled with a mate, a brat of mans invention. *Deus per jus* (saith *Ambrose*) *& solvendi esse voluit & ligandi*: God would that there should be equally, as a right of loosing, so a right of binding. And therefore he that hath not the right of loosing (saith he) neither hath he the right of binding. And a little after, he that hath (saith he) a right to loose, he hath a right to bind. And a little after, the same Father saith, that this right (or power) of loosing and binding, is permitted onely to Priests (that is, Bishops and Presbyters) and thence concludes that Hereticks which had no Priests could not challenge this power. Then this Holy man sheweth the spring of the same power, he that receiveth the Holy Ghost (saith he) receiveth the power both of loosing and of binding, as it is written,

De pœnitentia l. 1. c. 2. *Munus Spiritus Sancti est officium Sacerdotis, jus autem Spiritus Sancti is est qui solvendi ligandique criminum est. Ibid.*

Re-

Jo. 20. *Receive the Holy Ghost, whose sins ye remit, &c.* Therefore he that cannot loose sin hath not the Holy Ghost (that is, as making him an able minister of the New Testament, and of the spirit for the remission of sins.) Thus far *Ambrose*. Whereby we see that the Holy Ghost gives unto Bishops and Presbyters the power of binding by excommunication, and of loosing by absolution, and that the Holy Ghost doth accompany their service to cure them that will not refuse to be healed. Away then with the excommunication that hath not the Holy Spirit to warrant it, nor the operation of the Holy Ghost to make it effectual to mans salvation. Away with the lay excommunication that makes the Holy Ghost a servant to denounce it. Away with *Jeroboams* Priests made of the lowest of the people, which are not of the sons of *Levi*, which have not received the Holy Ghost to make them able ministers of the new Testament, not of the letter but of the Spirit.

Si fictus est (Præsbyter aut Episcopus) Spiritus Sanctus Disciplinæ effugiet fictum, deest salutis ejus, ministerium tamen ejus non deserit, quo per eum salutem operatur aliorum. Aug. *contra epist.* Parmen. *l.* 2, *c.* 11.

It is the duty of the lay Christian magistrate to oversee, facilitate and corroborate the due execution of the spiritual censure of excommunication performed by Bishops principally and Presbyters subordinately: but if any ask, whether he may not excommunicate either by himself or by a substitute? although the answer is already given in the premises, yet I say, he may do so, and if he have the gift, may preach in publick, and minister the holy Sacraments as lawfully as the 250 persons spoken of in the sixteenth chap. of *Numbers*, took censers and offered incense, and as lawfully as King *Uzziah* did the like: And as to the curing of the Leprosy of the soul, he may expect the like success as *Naaman* would have had as to the healing of the Leprosy of his body, if he had washed himself in any other river then *Jordan*, wherein the Prophet commanded him to wash himself in order to his cleansing.

2 Chron. 27.

2 Kng. 5.

The Kings Proclamation prevaileth more with many to leave their scandalous vices and to live soberly, then the Sermons of the best Bishops and Presbyters usually do with most men: Will any therefore conclude that the Proclamation of the King, is an effectual means for the infusion of Gods saving grace, as well as the preaching of the Gospel by them that are lawfully called to that sacred work? the Christian Magistrates

giſtrates power is verſed about the externals of Chriſtian virtues, and reacheth onely accidentally and by Gods indulgence ſometime to the ſouls of men, and the life of virtues; Whereas the miniſterial power of the Goſpel, is primarily ordained to be a means alwayes effectual for the infuſion of the ſoul and life of all ſaving Chriſtian virtues, if the operation of the Holy Ghoſt, which doth conſtantly work with the miniſtery of the Goſpel (in all the offices thereof,) be not deſiberately reſiſted. Men are ſaved by means inſtituted and ſanctified by the wiſdome and power of God, and not by means which onely the wiſdome of man judgeth to be moſt probable to effect our eternal ſalvation. We live by faith, and not by ſenſe.

The Independent congregations blame the reverend Biſhops for ſome miſcarriages about the heavy cenſure of excommunication, and exclaim both againſt them, and againſt Presbyters for being more zealous for ceremonies, then for the due execution of our function in the maine offices thereof, and for the power of godlineſs. As for the abuſe of excommunication, the blame was to have been imputed unto others, and not to the Biſhops. And to ſay the very truth, in this matter of excommunication, the Canons of our Church are defective and require amendment, which perhaps ſome invincible hinderances would not permit to be done in times paſt. As for the miſplacing of the intention of our zeal; Firſt, as being my ſelf a Presbyter, although one of the meaneſt, I muſt anſwer for my ſelf, that although (it may be) no man will or can condemn me, yet truely I cannot juſtifie my ſelf before the judgment ſeat of Almighty God, but muſt make my earneſt ſupplication for mercy to my judge. I fear leaſt any ſoul miſcarry, or miſcarried through my default, that his blood ſhould be required at my hands; And therefore I tremble when I conſider what account I am to give of my Stewardſhip. And now having knowledge and experiende of the moſt heavy weight of this ſacred vocation, and the great propenſity of our nature, ſtrengthened by manifold temptations, unto unfaithfulneſs therein, if I were now to enter into it, the conſcience of my weakneſs and fear of miſcarriage would cauſe me to decline it; but being long ſince entred, woe

unto

unto me if I preach not the Gospel; and I will not be discouraged having the power and mercy of God in whom I trust to be my strength and comfort. I desire all good men, as charitably to censure us, so to pray earnestly to God for us, that the great afflictions which we have suffered may be sanctified to us, that remembring the afflictions and miseries, the Wormwood and the Gall, our souls may be humbled in us, and that the extraordinary deliverance and blessings may entirely ingage our hearts to serve the Lord with all diligence and faithfulness in the holy ministery, and to feed the flock of God, taking the oversight thereof not by constraint but willingly, not for filthy Lucre (a pestilence in the Church) but of a ready mind, neither being Lords over Gods Heritage (so unbecoming the messengers of the Lamb of God, who washed his Disciples feet,) but being examples to the flock of sobriety, humility, meekness, Christian bounty to the poor, *&c.* it becomes not good men to censure us for using those Rites and Ceremonies, which we are perswaded not to be prohibited by Gods Law, and both they and we do surely know to be commanded to be used by mans Law duely made, which is Gods ordinance, to which we must be subject for conscience sake. We pity the tender conscience which cannot without offence either obey or disobey that ordinance. And where any of a good life is seen to have that tenderness without the malignity of pride, and labour to propagate it and divide the Church, the piety and discretion of the Bishop will use him gently, instruct him, pray for him, waite patiently for his amendment, and, unless the example of the party is seen to corrupt the sound, will hardly be drawn to go beyond a threatning, because punishment to a man of that temper, seems rather to be an addition of misery to him, then wholesome Physick meet to cure him.

If any will attempt to be Authors of Combinations, to extort, by shew of multitudes and by tumults, the alteration or abrogation of any part of the established laws Civil or Ecclesiastical, they will thereby evidently manifest themselves to be but meer pretenders to a tender conscience and power of godliness; for they that labour to extort a part, if they

prevaile, must have the whole in their power. And can they that attempt so great robbery love God, and the power of Godlinesse? By this cursed fruit we know these to be most vile Hypocrites. Let no good people be deceived by their sheeps cloathing; look upon this bitter fruit, and you see that they are within but greedy and ravening Wolves: God deliver us from them, and deliver them from the wickednesse of their hearts and wayes: but leaving these I proceed. It is very pertinent to the matter in hand to speak of reordination; but because this subject is two large, I will onely say thus much, that St. *Aug.* and the Council of *Carthage*, and generally all antiquity are against reordination, as well as against rebaptization, both truely so called. In cases of doubt whether one were truely baptised or truely ordained, it was never accounted a rebaptization to baptise the one, or reordination to ordain the other. The ordination of a Presbyter by Presbyters without Commission from a Bishop, was alwayes judged of dubious validity at the least. Some so ordained in foreine Churches were not rejected by the Bishops of the Church of *England*; I believe, because they thought that to judge of the fact of another Church in matter of no greater moment would not tend to strengthen unity between the Churches, but rather to diminish and weaken it; Or, it may be, they did not admit them, as certainly knowing them to be so ordained, but as charitably believing they had been ordained by a Bishop, for charity covereth the multitude of sins: a doubtful ordination established in all the parts of it, by the publick consent and authority of a Church is far more tolerable, then the like ordination celebrated in all the parts of it, without and against the legal consent and authority of the Church. For in this last case, many are doubtful of the validity of Baptism, and the other divine ordinances administred by them that were so ordained. But the Higher power partly hath, and in convenient time will remove all such doubts to the full satisfaction of all good men. I have already exceeded my intended brevity. I will say no more, but desire the candid reader to believe that I have not maintained Episcopacy to be an institution of Christ by the Apostles, and

Contra epist. Parmen. l. 2. 13. c. 15. apud Theod. balsam. c. 5. Vide Baron. annal. an. 389. sect. 74. & conc. African. temp. Bonifac. & caelstin. c. 15. Conc. carth. 5. c. 6. Greg. 3. epist. 5.

not an inſtitution of Chriſt in the Apoſtles (as ſome hold, induced by many fair probabilities) out of a ſpirit of contradiction; but becauſe the ſentence choſen by me ſeems to be ſubject to leſs difficulties, and more agreeable to the ancient paſtoral and Epiſcopal ordinations which be received and uſed in the Church of *England*, and eſpecially becauſe it doth more incline and conduce to moderation. Whatſoever I have herein written, I humbly ſubmit to the judgement and correction of my Superiors.

Neq; enim Epiſcopi propter nos ſumus, ſed propter eos quibus verbum & Sacramentum Dominicum miniſtramus; ac per hoc ut eorum ſine ſcandalo gubernandorum ſeſe neceſſitas tulerit, ita vel eſſe vel non eſſe debemus, quod non propter nos ſed propter alios ſumus. Aug. *contra* Creſcon. *Grammatic. l. 2. c.* 11.

FINIS.

Errata.

PAg. 4. line penult. after [of the Apoſtles] add [before our Saviours death] *p.* 10. marg. *r.* Jubain. *p.* 14. marg. *r.* in Eſai. *p.* 15. *l.* 12. *r.* dicit. *l.* 22. *r.* dicit. ib. *r.* conſecratione. *l.* 36. *r.* poſtea. *p.* 26. *l.* 10. dele [of] exped. *p.* 30. *l.* penult. *r.* ſaith. *l.* 27. *r.* enable [them] the. *p* 32. *l.* 13. *r.* whom. *l.* 31. *r.* *Walafridus*. *p.* 39. *l.* 31. *r.* Tungrenſ. ſo in marg. pro Vigrenſ. *r.* Tungrenſ. *p.* 41. *l.* 27. *r.* within ten. in marg. *r.* natalem Domini Toletan. the quotation ubi multorum is miſplaced. *p.* 42. *l.* 9, 10. *r.* Paſchal VVax-candle. *p.* 46. over againſt *l.* 24. *r.* in marg. *Greg. Nyſſen.* contra *Hunom.* Orat. 16. *p.* 47. ult. *r.* Catechumens. *p.* 51. in marg. dele [*Paulinus* in vita *Ambroſ.*] *l.* 10. marg. *r.* c. 5. *p.* 53. in marg. dele [per] *Socrat.* *p.* 54. in marg. pro præcip. *r.* princip. *p.* 56. *l.* 8. *r.* Chorepiſcope. *p.* 59. for Miniſter, all, *r.* Miniſteriall. *p.* 62. *l.* 20. *r.* 70 diſcip. in marg. *r.* Dracontium. Aug. in Pſal. 44. *l.* ult. dele (and.) *p.* 63. *l.* 6. *r.* Brethren [.] ---- of [the] *l.* 13. dele [whoſe Succeſſors] *l.* 14. *r.* ſucceede. *p.* 69. marg. *r.* pænit: after *r.* [profecti] in pagum.

It may be, that, by reaſon of the Authours abſence and ſome obſcurity in the Copy, a few other faults may have eſcaped undiſcerned, as miſplacing ſome Authours cited in the Margent, or in the Figures, or in Pointing, and the like, which being ſmall, the goodneſs of the Reader will eaſily pardon.